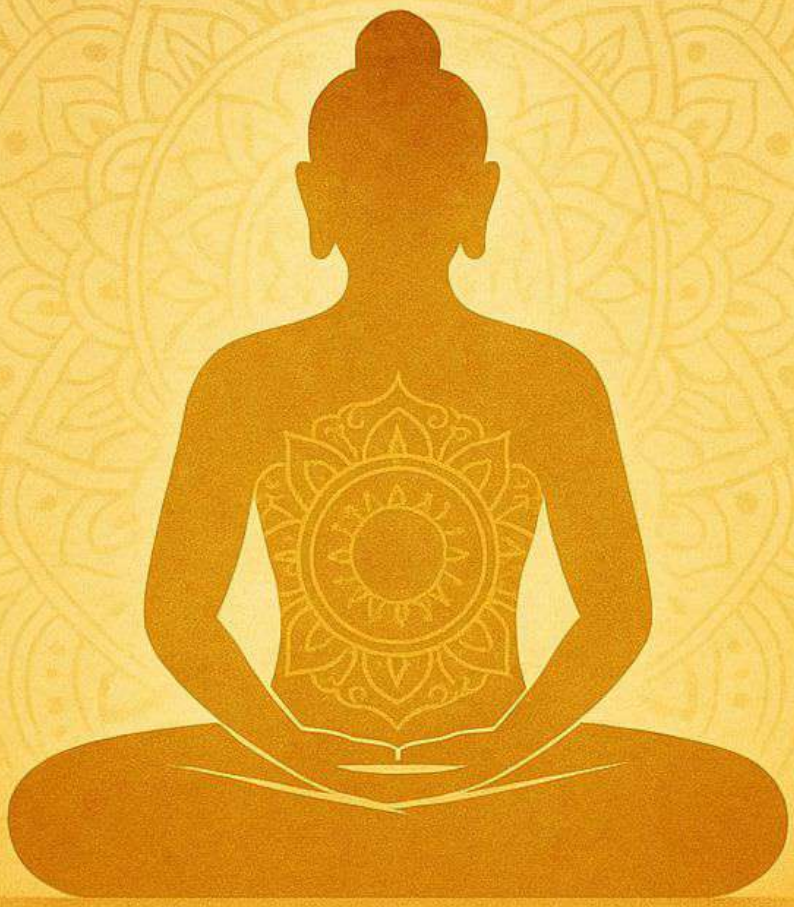
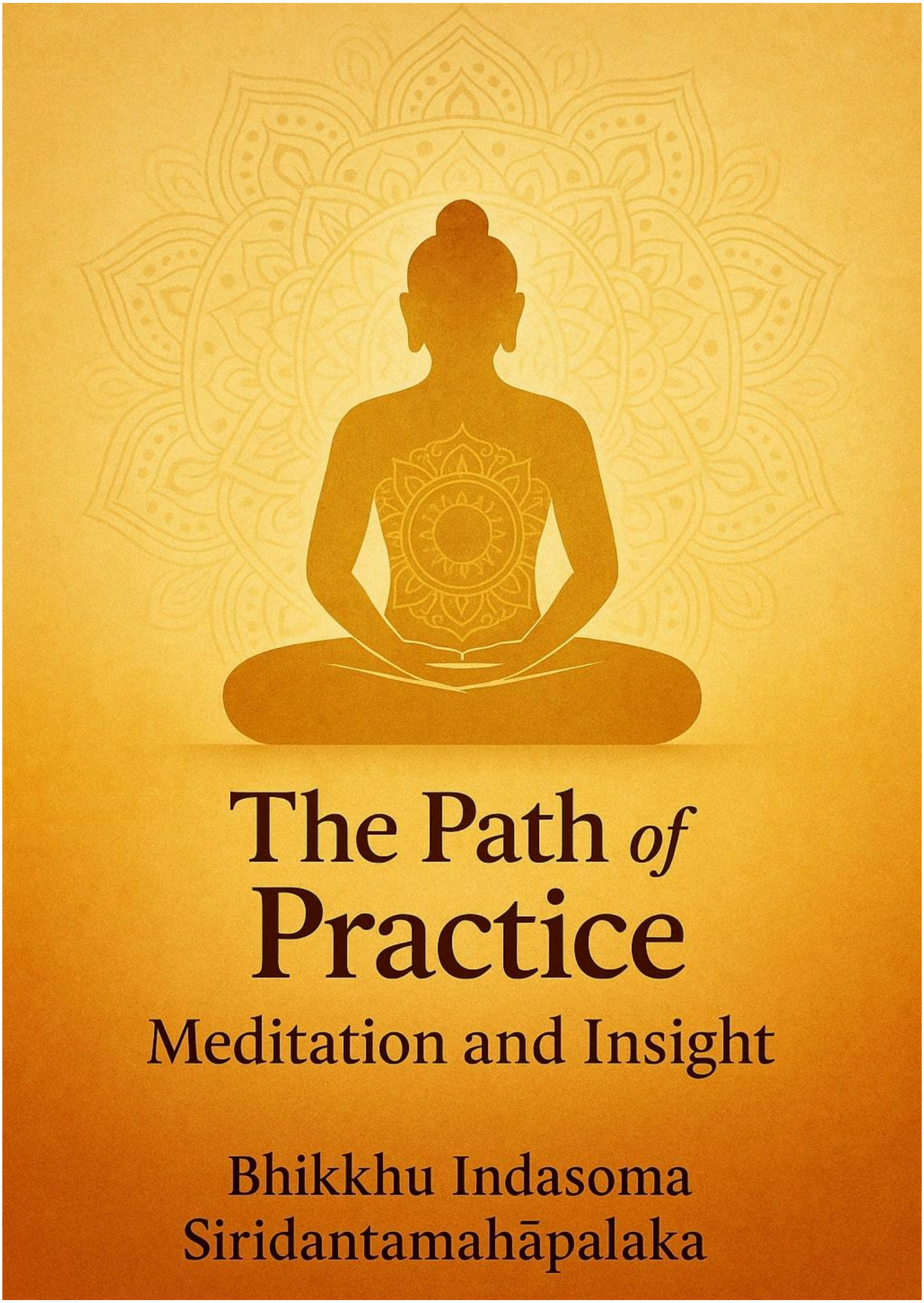


The Path *of* Practice

Meditation and Insight

Bhikkhu Indasoma
Siridantamahāpalaka

The Path of Practice: Meditation and Insight



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The Path of Practice: Meditation and Insight

Mind Science and compass for Everyday Life: Navigating Mind, Matter, and Liberation

Book 7 of the series: Introduction to Buddhist Abhidhamma for Beginners

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Dedication

May this small book be a light for beginners on the path of wisdom.
May all who read it understand their own mind, live kindly, and see truth clearly.
May this work honor the Buddha, the Dhamma, and the Sangha.

The Path of Practice: Meditation and Insight

Mind Science and compass for Everyday Life: Navigating Mind, Matter, and Liberation

Book 7 – The Path of Practice: Meditation and Insight

By ***Bhikkhu Indasoma Siridantamahapalaka***

ORCID iD: 0009-0000-0697-4760

The Path of Practice: Meditation and Insight

ဝန္ဒနာ

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

ဗုဒ္ဓဿ ဒန္တဓာတုယော မဟာသရီရဓာတုယော ဝန္ဒနံ ကရောမိ ၊ ဗုဒ္ဓဿ ဒန္တဓာတုယော ဥဘတော ဟတ္ထေ
ဓာရေန္တော ပသန္နစိတ္တော၊သက္ကစ္စံ ပူဇံ ကရောမိ၊ ဂရုကရောန္တော နမာမိ။

ကမာ ဗုဒ္ဓဿ ဒန္တဓာတုယော သဒ္ဓါ-ပသာဒေန ပူဇေမိ၊ အဓိဋ္ဌာန-ပရမိယာ လဒ္ဓါ၊မယာ ရက္ခိတာ
သုပ္ပတိဋ္ဌိတာ။

ကမာ ဓာတုယော ကမ ပတိဋ္ဌိတာ သွာဂတ နာမ ဝိဟာရေ၊
တာသံ ရက္ခဏ-ဂေါပန-ပရိဟာရ-ကရဏံ ၊ မယာ ဘိက္ခု ဓမ္မသာမိ သိရိဒန္တမဟပါလက နာမ
သက္ကစ္စံ ပဝတ္တတိ။

ယာ ဒိသာ လောကဓာတူသု ၊ ဗုဒ္ဓါနုဘာဝေန ဇောတန္တိ၊ တာဒိသေန အနုဘာဝေန
ကမာ ဓာတုယော သုပ္ပရိဂ္ဂဟိတာ ဟောန္တု။

သဗ္ဗန္တရာယာ ဝူပသမ္မန္တု ၊ သဗ္ဗုပဒ္ဒဝါ န ဘဝန္တု၊ ကာယိကာ စေတသိကာ ရောဂါ ဝူပသမ္မန္တု၊
ကမံ ကဒံ အနဝဇ္ဇံ နိဋ္ဌံ ဂစ္ဆတု။

ကမဿ ပုညကမ္မဿ ဖလေန၊ ကမိဿာ ဒန္တဓာတုပူဇနာယ အာနိသံသေန၊ အာယု ဝဏ္ဏော သုခံ ဗလံ
ပညာ စ ၊ မယ့ံ စ သဗ္ဗေသံ စ သတ္တာနံ ဝမုန္တု၊ သမ္မာ သမ္မဇ္ဇန္တု။

အန္တော အန္တော သတတံ ရက္ခာ၊ ဗာဟိရံ သဗ္ဗယောဂ-ဝူပသမော ဟောတု။

ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ ၊ ကတိ ဒန္တဓာတုယော နမသာမိ။

The Path of Practice: Meditation and Insight

Namo tassa bhagavato arahato sammāsambuddhassa.

Buddhaṁ saraṇaṁ gacchāmi. Dhammaṁ saraṇaṁ gacchāmi. Saṅghaṁ saraṇaṁ gacchāmi.

Abhidhammassa garuṁ katvā, Buddhasāsanassa hitāya sukhāya ca,

imaṁ navakoṭṭhāsa-abhidhammaganthaṁ sampādetuṁ paṭipajjāmi.

Sabbantarāyavinodanatthaṁ, sabbupaddavavupasamanatthaṁ,

kalyāṇamittānaṁ anuggahena, pīṇitacittena kataññutāya ca,

kammantaṁ idha suciṇṇaṁ hotu.

Yaṁ kiñci dosaṁ uppajjeyya, taṁ khamantu sabbe satthariyā.

Puññañca mayaṁ pasavāma, taṁ sabbasattānaṁ hitāya saṅvibhajāma.

Imassa kammassa puññaphalena,

āvuso, ayaṁ navakaṇḍa-abhidhammasarīso

aniṭṭhārahaṁ anāvikaraṇaṁ anupaddavaṁ

sampatti-paripūrakaraṇaṁ ca hotu.

Dhammo have rakkhati dhammacāriṁ (dhp-aṭṭhakathā niddesaṃ);

sabbītiyā sabbayogā ca vūpasammantu.

Sukhaṁ hotu kalyāṇaṁ, kiccassa niṭṭhānaṁ sukhato nipphattu,

anāmayena, averena, abyābajjhena.

Bhikkhu Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka

The Author

The office of Siridantamahapalaka

The Hswagata Buddha Tooth Relics Preservation Museum,Myanmar.

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

ဗုဒ္ဓံ သရဏံ ဂစ္ဆာမိ. ဓမ္မံ သရဏံ ဂစ္ဆာမိ. သင်္ဃံ သရဏံ ဂစ္ဆာမိ။

အဘိဓမ္မဿ ဂရုံ ကတ္တာ၊ ဗုဒ္ဓသာသနဿ ဟိတာယ သုခါယ စ၊
ဣမံ နဝကောဋ္ဌာသ-အဘိဓမ္မဂြန္ထံ သမ္မာဒေတုံ ပဋိပဇ္ဇာမိ။

သဗ္ဗန္တရာယဝိနောဒနတ္ထံ၊ သဗ္ဗုပဒ္ဒဝဝူပသမနတ္ထံ၊
ကလျာဏမိတ္တာနံ အနုဂ္ဂဟေန၊ ပီဏိတစိတ္တေန ကတညုတာယ စ၊
ကမ္မန်ံ ဣဓ သုစိဏ္ဏံ ဟောတု။

ယံ ကိဉ္စိ ဒေါသံ ဥပ္ပဇ္ဇေယျ၊ တံ ခမန္တု သဗ္ဗေ သတ္ထရိယာ
ပုညဉ္စ မယံ ပသဝါမ၊ တံ သဗ္ဗသတ္တာနံ ဟိတာယ သင်္ဂဟာဇ္ဇဝ
ဣမဿ ကမ္မဿ ပုညဖလေန၊
အာဝုသော၊ အယံ နဝကဏ္ဍ-အဘိဓမ္မသရီသော
အနိဋ္ဌာရဟံ အနာဝိကရဏံ အနုပဒ္ဒဝံ
သမ္ပတ္တိ-ပရိပူရကရဏံ စ ဟောတု။

ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ ၊
သဗ္ဗီတိယာ သဗ္ဗယောဂါ စ ဝူပသမ္မန္တု။

သုခံ ဟောတု ကလျာဏံ၊ ကိစ္စဿ နိဋ္ဌာနံ သုခတော နိဖ္ဖတ္တု၊
အနာမယေန၊ အဝေရေန၊ အဗျာဗဇ္ဈေန။

ဘိက္ခု ဓမ္မသမိ @ ဘိက္ခု ဣန္ဒသောမ သိရိဒန္တမဟာပါလက

The Path of Practice: Meditation and Insight

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Mind Science and compass for Everyday Life: Navigating Mind, Matter, and Liberation

The Path of Practice: Meditation and Insight

By

Bhikkhu Indasoma Siridantamahapalaka

Kindle Edition

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The Path of Practice: Meditation and Insight

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The Path of Practice: Meditation and Insight

Dedication

*This book is lovingly dedicated to the **Three Jewels**:*

*To the **Buddha**,*
who discovered and shared the path that leads to the ending of craving and the cessation of suffering,
the True Teaching that frees the heart.

*To the **Dhamma**,*
the deep truth of mind and matter, causes and results,
and the Noble Eightfold Path that guides us step by step toward peace.

*To the **Saṅgha**,*
the noble disciples, seen and unseen,
who practised this path with courage and patience,
and who keep the teachings alive in the world.

*It is also dedicated with gratitude to the **great teachers of Abhidhamma and meditation**,*
ancient and modern,
who carefully explained consciousness, mental factors, and the way of purification,
not for argument or pride,
but "for use as a map to check the states of one's own mind
and to see whether they are unskilful or skilful."

*To all **students of the Dhamma**, especially young readers,*

who wish to understand their own hearts,
who are willing to look honestly at their thoughts and actions,
and who take even one small step
in generosity, kindness, mindfulness, or wisdom:

*may this little book be a quiet friend to you.May it help you join **clear understanding** with **gentle practice**,may it encourage you when the path feels hard,and may it remind you that every mindful moment, no matter how small, is already a movement away from ignorance and a movement toward freedom.*

— Bhikkhu Indasoma Siridantamahapalaka

Acknowledgments

Gratitude is extended to:

- ***Mogok Sayadawgyi's lineage**, whose cycle diagrams inspired this teaching method.*

- ***Mahasi Sayardawgyi ,Dr. Sīlānanda**, **Dr. Mehm Tin Mon**, and **Ashin Janakābhivaṁsa**, whose works on Abhidhamma in daily life serve as doctrinal anchors.*

- *The learners, teachers, and colleagues who piloted classroom drills and feedback exercises that shaped the "Practice Packs" in this volume.*

The Path of Practice: Meditation and Insight

Who This Book Is For

- *Students of Abhidhamma who want precise, practical diagnosis of live moments.*

- *Meditation teachers needing lawful language for urge-driven episodes (vedanā → taṇhā pivot) without hand-waving.*

- *Researchers building bridges between cognitive science framing and classical conditional analysis.*

The Path of Practice: Meditation and Insight

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Synopsis:

Abhidhamma is not just theory — it is a guide for practice. This book explains how concentration (Samatha) and insight (Vipassanā) develop the mind. It introduces the forty meditation subjects, the stages of purification, and the progress of insight knowledge. Drawing from Mahāsi Sayadaw and other great teachers, readers will see how mindfulness of body, feeling, mind, and Dhamma leads step by step toward enlightenment.

Learning Outcome:

Readers will learn practical ways to start meditation with understanding. They will see how each mindful moment cleanses the mind and how wisdom arises naturally through practice.

The Path of Practice: Meditation and Insight

Abstract

This book connects theoretical Abhidhamma to direct meditation practice. It introduces the two kinds of mental development — Samatha (calm) and Vipassanā (insight) — and the forty meditation subjects traditionally taught for concentration. Readers are guided through the Seven Purifications and the stages of insight knowledge leading to enlightenment. Drawing from Mahāsi Sayadaw and the Visuddhimagga, it demonstrates how understanding mind and matter through mindfulness transforms theory into realization. The book provides a gentle, structured approach to cultivating meditation, moral purity, and insight into the true nature of phenomena.*May this volume help you see moments as moments—clearly, kindly, and to liberating effect.*

With Respect

The Author

Sao Dhammasami

Bhikkhu Indasoma Siridantamahapalaka (Pen Name)

Homage

Homage to the Blessed One, the Worthy One, the Fully Enlightened One.

ACKNOWLEDGMENT

If the explanations in this book are clear and easy to understand, the credit belongs entirely to my revered Teachers, whose guidance and instruction have been my compass.

If errors remain, or if improvements are needed, they arise from my own limitations alone.

I respectfully invite the most senior members of the Saṅgha, as well as learned elders and fellow practitioners, to offer their feedback, corrections, and guidance should they find mistakes or shortcomings in this work.

— *Bhikkhu Indasoma Siridantamahapalaka*

The Author

The Path of Practice: Meditation and Insight

DIGITAL ACCESS NOTE

To support learning and integration, this volume is accompanied by ***downloadable prompt cards and visual aids****. These resources are designed for classroom use, personal study, and practice integration.*

Readers are encouraged to ***scan the QR code below*** *to download, print, and use these materials as supportive companions to the text.*

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"Scan here for Prompt Cards & Visual Aids — ready to download and print."

The Path of Practice: Meditation and Insight

Foreword

Abhidhamma is sometimes seen as a book of lists, numbers, and technical words. A new reader may wonder, "How can this help me sit quietly, watch my breath, or live more wisely today?" This book, *The Path of Practice: Meditation and Insight*, is written to answer that question in a simple way.

In the ancient manual Abhidhammatthasaṅgaha, the teaching is described as "a summary of the substance of Abhidhamma" – a compendium of the deeper meaning of the Buddha's words, expressed in terms of ultimate realities. It begins with consciousness and mental factors, then shows their conditions, processes, and results. This careful arrangement is not meant for dry study only. The method "does not attempt to approach things quickly," but teaches just enough at each step so that "knowledge and understanding may be built up steadily and logically."

Venerable U Thittila, explaining this manual, says clearly that Abhidhamma is *directed not just to study, but essentially to practice*. It is like a yardstick or map with which we can check the states of our own mind, see whether they are skilful or unskilful, and know if our thoughts and actions are leading away from, or towards, "a knowledge of things as they are in ultimate reality." When seen in this way, Abhidhamma is not far from meditation at all. It is the language that helps us recognise what is happening while we sit, walk, speak, and think.

The Buddha's "True Teaching," Thittila explains, is not just the words we find in books. It is the living teaching that actually leads to the non-arising of craving and to the cessation of suffering. For this reason, Abhidhamma must finally point to practice. If our study does not help us to abandon greed, hatred, and delusion even a little, it has not yet touched the heart of the Dhamma.

In the same explanation, we are told that there are two methods by which insight into reality can be developed. Both aim at seeing the three marks of existence: impermanence, unsatisfactoriness, and not-self. The first way bases progress on the knowledge and practice of jhāna, deep states of calm. The second way is to gain that same insight "based on the path of analytic knowledge." This second way – called dry insight – "depends much on the teaching and methods of Abhidhamma." In other words, Abhidhamma gives the tools for people who may not have deep absorption, but who are ready to watch mind and matter closely with clear comprehension.

The Path of Practice: Meditation and Insight

The growth of understanding is compared to a plant. The soil is right knowledge: the aggregates, bases, elements, faculties, the Four Noble Truths, dependent origination, and the conditions between things. This soil is prepared by study and wise questioning. But soil alone is not enough. Understanding (vipassanā) also needs roots – purity of moral conduct and purity of consciousness. These are called the "root" that allows the "trunk" of further purifications to grow.

Purity of conduct (sīla-visuddhi) is simply the steady keeping of precepts – for lay people, "the conscientious practice, maintenance, and regeneration of the five moral precepts." Moral training alone cannot *create* meditation and wisdom, but "without it, though, the other two cannot come to be, increase, and attain to the full growth that culminates in the cessation of suffering." This means that even very simple goodness in speech and action is already part of the path to Nibbāna; it is not separate from meditation, but its foundation.

On top of this moral base stands mental development (bhāvanā) and wisdom (paññā). The Noble Eightfold Path, says Thittila, can be seen in three groups:

- Moral practice: right speech, right action, right livelihood
- Mental development: right effort, right mindfulness, right concentration
- Wisdom: right view, right thought

Right view supports the other factors in putting away wrong views, wrong intentions, and unskilful habits. Right effort, right mindfulness, and right concentration work together to remove what harms the mind and to support what is wholesome. In this book, we will see how these threefold trainings are expressed in calm (samatha), insight (vipassanā), the seven purifications, and the stages of insight knowledge.

Thittila also warns us not to seek "knowledge for the sake of knowledge." A "suitably structured knowledge of facts concerning the nature of mental qualities and material qualities" is important, but it should be gained so that we can understand why certain conditions arise, and why some ways of living lead to suffering while others lead to freedom. When the Buddha analysed consciousness, kamma, and result, he made clear details that people usually overlook. With this clarity, "the answer becomes much more apparent as to why

certain types of behaviour and practice are more suitable to progress than are others."

This seventh book in the beginner's series takes that spirit very seriously. The aim is not to make the reader a scholar of Abhidhamma, but to give enough understanding so that:

- You can see how every moment of consciousness carries certain roots and tendencies.
- You can recognise which states strengthen the three trainings of morality, meditation, and wisdom, and which do not.
- You can connect traditional topics like jhāna, forty meditation subjects, the seven purifications, and the insight knowledges with your own breathing, walking, working, and relating to others.

The chapters that follow will speak in simple language. We will return again and again to a few key ideas:

- Seeing clearly: using mindfulness to notice mind and matter as they are.
- Letting go: understanding how actions and habits create results, so that unskilful patterns may be abandoned.
- Growing step by step: appreciating that moral conduct, calm, and insight grow like a tree – from soil, to root, to trunk, to fruit.

If at times the Pāli terms seem many, remember that they are simply names for experiences you already know: happiness and sadness, rushing thoughts and calm ones, kindness and anger, wisdom and confusion. Abhidhamma gives these experiences a clear map; meditation is how you walk on that map.

May this little book help you bring together right understanding and right practice. May the study of mind and matter support your meditation, and may your meditation turn this knowledge into living insight that moves, however gently, towards the end of craving and the cessation of suffering.

The Author

Preface

The Path of Practice: Meditation and Insight

This seventh book in the series grows out of a very simple wish:
to help you move from *knowing about* the mind to actually *training* it.

In the earlier books we looked at the building blocks of experience.
We learned that every moment is made of mind (citta), mental factors (cetasikā), and matter (rūpa). We saw how good and bad roots, kamma, and results keep the wheel of life turning. Abhidhamma analysis explains all this in great detail so that we can understand *what is really happening* in each moment of our life.

But the Buddha did not teach only for clever thinking. He taught so that beings could be free from suffering. Abhidhamma itself points out that merely piling up information can still be a form of ignorance if we use it in the wrong way. The aim is wisdom (paññā) that changes the heart.

That is why this book is about *practice*.

Why this book focuses on meditation

The Abhidhamma and its commentaries say that mental development (bhāvanā) is of two kinds:
calm (samatha) and insight (vipassanā).

- **Samatha** means making the mind steady and peaceful.

- **Vipassanā** means seeing things as they really are.

Both are forms of mental training. Both are paths that lead toward the same goal: freedom from greed, hatred, and delusion. Abhidhamma analysis shows that insight, whether supported by deep concentration (mahaggata states such as jhāna) or not, still has to include all three parts of the path: morality (sīla), mental development (bhāvanā), and wisdom (paññā).

The texts also stress that concentration (right collectedness) is the “concurrent footing” of wisdom. It supports insight by holding the mind steady on its object so that understanding can see clearly. In simple words: a calm mind is like a still lake in which you can see the reflection of the moon clearly.

This book tries to make that teaching practical for you.

From theory to practice

The Path of Practice: Meditation and Insight

In *Consciousness Enlarged*, Venerable U Thittila explains that knowing the structure of mind and mental factors has a very direct use: it helps us recognize unwholesome states and replace them with wholesome ones. Even a “scholastic” understanding of unwholesome roots can be helpful, because it becomes a first step toward abandoning them and preparing the mind for meditation and insight.

The same book shows how:

- The five hindrances—sense desire, ill will, sloth and torpor, distraction and remorse, and doubt—block concentration and must be understood and overcome.

- The five jhāna factors—initial application, sustained application, zest, pleasure, and one-pointedness—oppose and suppress those hindrances when developed.

- The “battle” in meditation is really the battle against ignorance and craving, which show themselves as greed, hatred, and delusion in countless forms.

These are not just ideas. They describe exactly what happens on the cushion and in daily life when you try to be mindful. You can watch hindrances arise and pass. You can feel how a little collectedness already changes the quality of experience.

This book is written to help you *see* these things for yourself.

What this book will cover

The chapters that follow connect key Abhidhamma topics with the actual work of meditation:

- **Why meditation is central** — How the Buddha’s path joins morality, concentration, and wisdom, and why insight must be grounded in real practice.

- **Calm (Samatha) and Insight (Vipassanā)** — Their differences, their relationship, and the two main approaches mentioned in Abhidhamma: insight based on jhāna and “dry insight” (suddha-vipassanā) that develops directly from skilful ordinary consciousness.

- **The Forty Meditation Subjects** — How traditional objects like the kasinas, recollections, and Brahmavihāras train the mind to focus and become peaceful, preparing the ground for insight.

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- **The Seven Purifications** — The step-by-step cleansing of conduct, mind, and view drawn from the *Visuddhimagga*, which is often cited alongside Abhidhamma as a guide to the path.

- **Insight Knowledges and Path Stages** — How mundane insight grows until it matches supramundane insight, and how this leads to the four paths and four fruitions taking Nibbāna as object.

- **Practicing mindfulness in daily life** — How right effort and right mindfulness can be applied to every moment of seeing, hearing, thinking, and acting, according to the methods hinted at in Abhidhamma.

The chapters are arranged so that you can move gradually from basic ideas to more refined stages of practice. You do not need to understand every technical term at once. The important thing is to keep connecting what you read with what you actually *experience*.

How to use this book

You can read this book in different ways:

- Straight through, if you want a full picture of the path of practice.

- One chapter at a time, slowly, while you also try some form of regular meditation.

- As a reference, coming back to certain parts when particular experiences arise (for example, when you meet strong hindrances or taste a little calm).

The style is simple on purpose. The Abhidhamma texts from which this material comes are very deep and precise. Here we are not trying to replace them, but to open a door toward them. When something interests you, you can look more closely at the original explanations and see how carefully they describe mental life.

Please remember: reading is not the same as practising. Abhidhamma itself warns that even knowledge of the Dhamma can become a cause of further ignorance if we use it just to argue or feel clever. The real test is whether your heart becomes a little kinder, steadier, and wiser.

A gentle invitation

The Path of Practice: Meditation and Insight

This book does not expect you to become a meditation expert.
It only invites you to take the next small step.

If you already have some experience sitting quietly and watching the breath, these pages may help you understand what is happening in those moments. If you are completely new, they can guide you to begin with basic mindfulness and simple objects of calm.

You will see that every mindful moment—however short—is a tiny movement away from ignorance and toward understanding. Each time you notice a hindrance without feeding it, each time you return to the present instead of wandering into stories, you are walking the path that the Abhidhamma describes so carefully.

May this book help you join clear understanding with gentle, steady practice.
May it support you in seeing things more and more “as they are,” for your own peace and for the good of all beings.

Introduction to the Series

The *Introduction to Buddhist Abhidhamma for Beginners* series aims to gently guide students through the main topics of the Abhidhamma Pitaka — the part of

the Buddhist canon that analyzes mind and matter in the smallest possible details.

The series follows a natural path:

1. **Understanding the Mind (Citta)** — how consciousness works.
2. **Mental Factors (Cetasika)** — the qualities that accompany consciousness.
3. **Matter (Rūpa)** — the physical side of existence.
4. **Kamma and Rebirth** — how actions bring results.
5. **Cognitive Process** — how we perceive and think.
6. **Dependent Arising** — the web of conditions in life.
7. **Meditation and Insight** — the path of practice.
8. **Nibbāna** — the final peace.

Each book stands alone, but together they build a full picture — from understanding the mind to realizing liberation.

Introduction to Book 1 — Understanding the Mind (Citta)

The Path of Practice: Meditation and Insight

Every day, we experience hundreds of thoughts, feelings, and reactions.
We say, "I am happy," or "I am sad." But in the teaching of the Buddha, there is no permanent "I" who feels — only **Citta**, the moment of knowing.

Citta means "consciousness" — the knowing of an object.
It is not a thing but a process. Like bubbles rising and bursting in water, moments of consciousness appear and disappear again and again.
Each moment knows one object — a sight, a sound, a smell, a thought, or an emotion.

In Abhidhamma, this process is explained clearly:

- There are **89 types of consciousness** (or 121 when expanded).
- Each Citta is either wholesome, unwholesome, or neutral.
- Each Citta arises due to causes and passes away immediately.

This book will not use difficult terms.
Instead, it will help you understand Citta through simple ideas and examples from life — like how you feel when you see a flower, or hear your name, or remember something kind.

We will learn:

- What consciousness is and how it works,
- How thoughts arise and pass,
- How the quality of the mind changes moment by moment,
- And how to see this clearly in meditation and daily life.

By understanding Citta, you begin to understand yourself — not as a fixed person, but as a living stream of awareness shaped by causes and conditions.

As Bhikkhu Bodhi wrote in *A Comprehensive Manual of Abhidhamma*,

The Path of Practice: Meditation and Insight

> "Consciousness is the chief factor in experience; it is that which knows its object."

To know consciousness is to begin to know the truth.

The Path of Practice: Meditation and Insight

Series: Introduction to Buddhist Abhidhamma for Beginners

Understanding the 52 mental factors that arise together with Citta (consciousness),
based on the Abhidhammattha Saṅgaha and classic commentaries.

A Note to the Reader

In Book 1, we learned about Citta (mind, consciousness) —
the "knowing" moment that arises and passes, again and again.

But Citta never comes alone.

Each moment of knowing is surrounded and colored by many small helpers.
These helpers are called Cetasika (mental factors).

- *Some are always there, every time you know anything.*
- *Some come only sometimes.*
- *Some are wholesome, making the mind bright.*
- *Some are unwholesome, making the mind dark.*

In the Abhidhamma, these are carefully listed as 52 Cetasikas (mental factors).
They arise together with Citta, share the same object, and disappear together with Citta (this is explained in A Comprehensive Manual of Abhidhamma, chapter II).

In this book, we will:

- *Meet these 52 mental factors like characters in a story.*
- *See how they combine with different types of mind.*
- *Use simple, modern examples so you can spot them in your own daily life.*

You don't need to remember all names at once.

Just relax, read slowly, and let the picture build step by step.

How This Book Is Organized

In Book 2, we will:

1. *Introduce Cetasika – what they are and how they relate to Citta.*

2. *Learn the four big groups:*

    - *Universal mental factors (always present)*
    - *Occasional mental factors (sometimes present)*
    - *Unwholesome mental factors*
    - *Beautiful (wholesome) mental factors*

3. *Meet each factor with:*

    - *Pāli name with English meaning*
    - *Simple explanation*
    - *Real-life example*
    - *Short reflection*

Think of this book as a map of the inner weather of your mind.

Book 3 – The Many Colors of Mind

The Path of Practice: Meditation and Insight

Introduction

Imagine this.

You wake up late.
Your room is messy.
You check your phone and see a message:

"Why didn't you answer yesterday? Are you ignoring me?"

In a few seconds:

- *Your mood changes.*
- *Thoughts appear: "They're so demanding..." or "I'm such a bad friend..."*
- *Maybe you feel anger, shame, worry, or sadness.*

The world outside has not changed very much in that moment.
But your inner world looks completely different.

What changed?
Not your friend.
Not your phone.
What changed was the state of your mind.

Abhidhamma, the Buddha's deep analysis of mind and matter, has a special way of talking about this. It says that each moment of consciousness is not alone. Every moment of mind is like a team, made of:

- *Consciousness (citta) – the bare knowing, the "turning on" of experience.*
- *Mental factors (cetasikas) – the "players" that come along with consciousness and give it a certain flavor: angry, kind, sleepy, focused, jealous, joyful, and so on.*

The Path of Practice: Meditation and Insight

In Book 1, we looked at citta:
the basic moments of knowing.

In Book 2, we looked at rūpa:
the material side – body, sense organs, and physical world.

Now in Book 3, we go into the details of the mind-team itself:
the mental factors.

What are mental factors?

You can think of mental factors like the colors and textures that appear with the mind.

For example:

- *Feeling (vedanā) – whether an experience feels pleasant, unpleasant, or neutral.*

- *Perception (saññā) – the labeling / recognition: "friend", "enemy", "phone", "homework".*

- *Volition (cetanā) – the pushing or "intending" that becomes kamma.*

- *Attention, confidence, mindfulness, concentration, wisdom – helpful mental factors.*

- *Greed, anger, jealousy, laziness, restlessness – unhelpful mental factors.*

When you are angry:

- *The citta is a moment of knowing,*

- *But the mental factors burning alongside it are things like anger, ill will, maybe arrogance.*

When you are kind:

- *The citta is still just knowing,*
- *But the mental factors now include friendliness, non-hatred, maybe compassion and beneficial intention.*

So the "flavor" of the mind is decided not by consciousness alone, but by which factors accompany it.

Why study mental factors?

You might think:

> *"Isn't this too detailed? Why do I need to know fifty-something mental factors?"*

Here are three reasons.

1. To really know yourself

Most of the time we say:

- *"I am angry."*
- *"I am sad."*
- *"I am lazy."*

Abhidhamma gently breaks this into pieces:

- *"In this moment, anger is present with consciousness."*
- *"In this moment, sadness is present, together with feeling and perception."*

You start to see:

- *The "I" is just changing combinations of mental factors.*
- *Anger is not "who you are"; it is a visitor in the mind.*
- *Kindness is also a visitor you can invite more often.*

Knowing the names and behavior of these visitors helps you recognize them quickly and not be completely controlled by them.

2. To understand wholesome and unwholesome clearly

The Buddha often spoke about:

- *Unwholesome roots – greed, hatred, delusion.*
- *Wholesome roots – non-greed, non-hatred, wisdom.*

Mental factors are where these roots show themselves.

- *When greed is present, you feel grasping, wanting, never satisfied.*
- *When hatred is present, the heart feels hot, tight, pushing away.*
- *When delusion is present, there's confusion, fogginess, wrong view.*

On the other hand:

- *When non-greed (generosity / letting go) is present, the mind feels open and light.*
- *When non-hatred (kindness / goodwill) is present, there is warmth and softness.*
- *When wisdom is present, the mind sees cause and effect more clearly.*

By seeing which mental factors are in the mind right now, you can tell:

- *"Is this moment planting good seeds or bad seeds?"*
- *"Is this moment feeding the cycle of suffering or helping to free the mind?"*

3. To prepare for deeper practice

In meditation, you try to watch:

- *Thoughts,*
- *Feelings,*
- *Reactions,*
- *Breath and body.*

Abhidhamma gives you a more precise map of what you are seeing. You start to notice:

- *"Oh, this is restlessness."*
- *"Now sloth and torpor are here – sleepy heaviness in the mind."*
- *"Here is mindfulness checking the present moment."*
- *"Now concentration is stronger."*

This is useful because:

- *You don't just say "I'm a bad meditator".*

- *You see, "Right now, this particular mental factor is strong. What supports it? What weakens it?"*

This makes your practice more intelligent and less about self-judgment.

How this book is structured

Book 3 keeps the same gentle style as the other books:

- *Simple English, short sentences.*
- *Real-life examples first.*
- *Then the Abhidhamma idea.*
- *Then a short summary and questions for reflection.*

We will look at mental factors in groups, such as:

1. *Universal factors – always present with every moment of mind, like feeling and perception.*
2. *Occasional or particular factors – sometimes present, sometimes not, like initial thought, decision, and energy.*
3. *Unwholesome factors – connected with greed, hatred, and delusion: things like shamelessness, restlessness, envy, stinginess.*
4. *Beautiful (wholesome) factors – connected with non-greed, non-hatred, and wisdom: faith, mindfulness, conscience, compassion, equanimity, and others.*

You don't need to memorize every Pāli word.
The goal is to recognize the patterns in your own heart.

Each chapter will answer questions like:

- *"What does this mental factor feel like?"*
- *"When does it usually arise?"*
- *"Is it helpful or unhelpful?"*
- *"How can I weaken the unwholesome ones?"*
- *"How can I strengthen the wholesome ones?"*

What Book 3 connects to

Book 3 stands in the middle of the series, connecting:

- *Book 1 (Citta) – the basic knowing of experience.*
- *Book 2 (Rūpa) – the physical side: sense organs and objects.*
- *Book 4 (Kamma and Rebirth) – the law of cause and effect in our actions.*

Mental factors are the bridge:

- *They arise with consciousness (Book 1).*
- *They are affected by bodily conditions and sense objects (Book 2).*
- *When they become strong intentions, they create kamma (Book 4).*

So, understanding mental factors is like learning the inner code of kamma:

- *Greedy, hateful, deluded factors → unwholesome kamma → suffering.*
- *Generous, kind, wise factors → wholesome kamma → happiness and progress.*

The Path of Practice: Meditation and Insight

A gentle invitation

You do not have to become a "walking Abhidhamma dictionary".
You also do not have to be perfect.

This book invites you to:

- *Get curious about your own mind.*
- *Learn the names and faces of your mental states.*
- *See that even difficult states like anger or jealousy are not permanent and not "you".*
- *Train yourself, little by little, to give more space to beautiful factors like kindness, honesty, and wisdom.*

If you read slowly, think about the examples, and maybe use the Daily Kamma Diary from Book 4 together with this book, you will start to see something very important:

Your mind is not fixed.
It is a stream of mental factors that can be understood and trained.

May Book 3 help you recognize your own mind clearly,
so that you can guide it with more wisdom and compassion.

Book 4 – The Law of Kamma and Rebirth

Introduction

One day you might look around and quietly ask yourself:

- *"Why do good people sometimes suffer?"*
- *"Why do some people seem to do bad things and still live a happy life?"*
- *"What happens when we die? Does anything continue after this body stops?"*

These questions are very human. They are not only "religious" questions. They are questions about justice, meaning, and how to live.

In the Buddha's teaching, especially in the Abhidhamma, the answer is not "luck" and not "punishment by a god". The answer is the law of kamma (karma) and rebirth.

Kamma and rebirth in simple words

In everyday language, people sometimes say "karma" to mean "fate" or "whatever happens".

In Abhidhamma, kamma has a clear, precise meaning:

> *Kamma means intention.*
> *When you choose to think, speak, or act in a certain way, that intention is kamma.*

So:

- *When you help a friend from a kind heart → that is kamma.*
- *When you lie to protect yourself → that is kamma.*
- *When you sit and plan revenge in your mind → that is also kamma.*

Kamma is not only what you do outside. It begins inside the mind.

The Buddha's teaching explains that:

- *Wholesome kamma (based on generosity, kindness, and wisdom) brings pleasant and helpful results (vipāka).*

- *Unwholesome kamma (based on greed, hatred, and delusion) brings painful and harmful results.*

These results may show:

- *Very quickly (as feelings and moods in this life),*

- *Later in this life (as habits, character, situations),*

- *Or in future lives, as the type of rebirth we take and the "world" we wake up in next.*

Abhidhamma describes how the stream of consciousness does not simply stop at death.
The mind, driven by craving and past kamma, can take a new rebirth-linking consciousness in a fresh life. This is how the law of kamma stretches across lifetimes.

What this book will do (and what it will not do)

This book is not here to scare you with threats like, "If you do X, you will be punished."

Instead, it wants to:

1. *Explain clearly what kamma really is*
   – not magic, not fate, but intention.

2. *Show how kamma brings results (vipāka)*
   – in the mind, in this life, and in future lives.

3. *Describe the process of rebirth in a calm, step-by-step way*
   – without needing to believe in a fixed "soul" jumping from body to body.

4. *Introduce the planes of existence*
   – the "happy" and "unhappy" realms, and how different kinds of kamma tend toward them.

5. *Encourage responsibility and hope*
   – to see that you are always planting seeds, and you can choose better ones.

This book will not:

- *Give scary stories about hell to make you obey.*
- *Say that every tiny event (like stubbing your toe) is "because you were bad".*
- *Tell you you're stuck or hopeless because of your past.*

Instead, it treats kamma as a natural law:
when certain causes are present, certain results follow.

How Book 4 is organised

To keep things gentle and clear, Book 4 is broken into short chapters.
Each chapter:

- *Begins with a simple real-life example (like a group chat, a small lie, helping at home).*
- *Explains the Abhidhamma idea in easy language.*

- *Ends with a summary and a few questions for reflection.*

Roughly, the book moves like this:

1. *What is Kamma?*
   – Kamma as intention, the three doors (body, speech, mind), and how seeds are planted.

2. *How Kamma Brings Results*
   – The link between kamma (cause) and vipāka (result), in this life and across lives.

3. *The Many Jobs of Kamma*
   – How some kamma creates new experiences, some supports or blocks others, and how not all seeds must ripen.

4. *When and Where Kamma Ripens*
   – Why results can be "soon", "later", or "in another life", and how many kammas interact.

5. *Unwholesome Kamma*
   – Actions rooted in greed, hatred, and delusion, and how they pull the mind downward.

6. *Wholesome Kamma*
   – Actions rooted in generosity, kindness, and wisdom, and how they lift the mind upward.

7. *Rebirth-Linking Consciousness*
   – A simple look at how one life connects to the next without a fixed soul.

8. *The Process of Death and Rebirth*
   – What happens in the mind at the end of life and the beginning of a new

one, in a step-by-step way.

9. *Planes of Existence*
   – Human, deva, and other planes; "happy" and "unhappy" realms; and how they relate to kamma.

10. *Kamma, Body, and the Stream of Consciousness*
    – How kamma shapes both our mental life and our bodily conditions, together with natural causes.

11. *Responsibility for Our Own Mind*
    – Gathering everything into a practical message: understanding kamma as an invitation to take care of your own mind and choices.

At the end you'll find a Daily Kamma Diary you can actually use:

- *To notice your thoughts, words, and actions,*
- *To see which roots (greed / hatred / delusion or their opposites) are present,*
- *And to slowly train your own stream of consciousness in a brighter direction.*

Who this book is for

This book is for you if:

- *You are curious about why things happen, not just "what" happens.*
- *You want to understand kamma and rebirth beyond superstition or fear.*
- *You like the idea of looking at your mind like a scientist of experience.*
- *You want to take gentle responsibility for your own thoughts, words, and actions.*

The Path of Practice: Meditation and Insight

You do not need to have read all the Abhidhamma texts.
You do not have to know Pāli.
You only need:

- *A bit of interest,*
- *A bit of honesty with yourself,*
- *And a wish to grow in wisdom and kindness.*

A final thought before you start

Sometimes the law of kamma is misunderstood as something heavy, like a life sentence:
"You did this, so you must suffer forever."

But in the Buddha's teaching, seeing kamma clearly is actually good news:

- *It shows that things happen for reasons, not by pure accident.*
- *It shows that you are not powerless – your intentions matter.*
- *It shows that every small step in kindness and wisdom helps not only this life, but also whatever comes after.*

So as you read this book, you can keep one quiet sentence in your heart:

> *"Right now, with my thoughts, words, and actions,*
> *I am shaping the future of this mind."*

May Book 4 help you understand that clearly, and may that understanding guide you toward a peaceful and wise life.

Book 5 Introduction to , how the mind works?

Sometimes the mind feels simple.
"I saw something."
"I heard that."
"I felt angry."

But if we look more closely, we discover that each of these is not one solid block.
It is a chain of tiny events, moving very fast, one after another.

The Abhidhamma shines a light on this hidden chain.
It shows how every sight, sound, smell, taste, touch, and thought
arises through an ordered process of consciousness.

The book no 5 is an invitation to explore that process in a gentle way.
It is not written for experts only.
It is for anyone who has wondered:

- *"Why did I react like that?"*
- *"Where did this thought come from?"*
- *"Can I understand my mind better?"*

A different way of seeing experience

In ordinary speech we say:

- *"I see a phone."*
- *"I hear music."*
- *"I feel pain."*

Abhidhamma asks us to look deeper.
Instead of one fixed "I," it speaks about:

- *many moments of consciousness (cittas),*
- *their mental factors (cetasikas) like feeling, perception, and intention,*
- *and the material form (rūpa) of the body and the sense-organs.*

The Path of Practice: Meditation and Insight

In Books 1–3 of this series, we learned about these building blocks.
We saw that what we call a "person" is really a changing collection of mind and matter,
arising and disappearing, conditioned by many causes.

Now, in Book 5, we take the next step.

We look at how these building blocks work together in time.
We ask:

- *How does a moment of seeing actually happen?*
- *What comes first: raw data or full understanding?*
- *When does intention enter and create kamma?*
- *What is the role of the quiet background mind?*

Abhidhamma answers these questions with great detail.
It speaks of bhavaṅga (life-continuum),
adverting (turning towards an object),
sense-consciousness,
receiving,
investigating,
determining,
and javana (the powerful impulsion where intention and kamma occur).

In traditional texts, these are shown as sequences of mind-moments
called vīthis – cognitive processes or "thought-processes".
They may sound very technical,
but they always refer to our actual experience, here and now.

A high-speed camera for the mind

Imagine a movie on your phone.
When it plays, it looks smooth and continuous.

You see people walking, talking, laughing.
But if you pause and go frame by frame,
you find that it is made up of many still images,
shown very quickly, one after another.

Abhidhamma treats the mind in a similar way.

To normal eyes, experience looks continuous:
"I am seeing this whole scene."
"I have this one strong feeling."

But in the Abhidhamma view:

- *what we call "seeing" is really many mind-moments arising and passing in a fixed order;*

- *what we call "thinking" is a stream of short-lived cittas, each doing its own job and then disappearing;*

- *what we call "my reaction" is actually a burst of javana moments, pushing the mind in a wholesome or unwholesome direction.*

The book will not show every technical detail that scholars study.
Instead, it will act like a simple slow-motion replay
of your daily life experiences.

You will learn to see that:

- *a sight first disturbs the background life-continuum (bhavaṅga),*

- *the mind then turns toward the object through a sense-door,*

- *there is a stage of bare seeing or hearing,*

- *then a stage of simple receiving and checking,*

- *and only then the strong impulsive reaction (javana) appears.*

All this happens countless times in one second.
But even a little understanding can change the way we relate to our thoughts and feelings.

Doors to the world

Abhidhamma speaks of six doors:

1. *Eye-door – for visible objects.*
2. *Ear-door – for sounds.*
3. *Nose-door – for smells.*
4. *Tongue-door – for tastes.*
5. *Body-door – for touches.*
6. *Mind-door – for mental objects such as ideas, memories, and plans.*

Every citta that arises does so through one of these doors.
This means:

- *there is no experience without a door,*
- *and at any moment, the mind is busy at one door only.*

Think about your day:

- *You wake up and see the light coming through the window (eye-door).*
- *You hear your alarm (ear-door).*

- *You feel the coolness of the floor under your feet (body-door).*
- *You smell coffee or breakfast (nose-door).*
- *You taste your food (tongue-door).*
- *Then, while eating, you start thinking about homework or messages (mind-door).*

The doors change very quickly,
but when we slow down and notice them,
we begin to see life not as one big blur,
but as a clear series of separate experiences.

Where kamma happens

One key aim of Abhidhamma is to show where kamma is made.

In the cognitive process, there are many mind-moments that simply:

- *receive results of past actions,*
- *perform mechanical functions,*
- *keep the chain going.*

These are mostly resultant or functioning consciousness.
They are important, but they do not create new kamma.

New kamma is created mainly in the javana phase.
Here the mind:

- *takes a stand,*
- *likes or dislikes,*

- *clings, resists, or responds wisely.*

In other words, javana is where we:

- *strengthen old habits, or*

- *gently build new, wholesome ones.*

We do not see individual javana moments directly.
But we can notice their effect:

- *the urge to speak harshly after reading a hurtful comment,*

- *the warm wish to help when we see someone in trouble,*

- *the decision to cheat or not cheat in an exam,*

- *the choice to keep scrolling or to put the phone down.*

By understanding that these are short, powerful mental bursts
arising after many earlier stages,
we learn two important lessons:

1. *Much of what happens before javana is automatic –*
   the mind just receives and checks sense data.

2. *At javana, there is a small but important space for training –*
   a chance to guide the mind toward wholesome reactions.

Why this matters for you

You might think:
"All this sounds complicated. Why should I care?"

Because this map can help you:

- *feel less controlled by your emotions,*
- *be kinder to yourself when you make mistakes,*
- *be patient with others who are also driven by conditions,*
- *and grow a more clear, stable awareness in daily life.*

When you see that:

- *anger is not "my permanent nature,"*
  but a quick sequence of mind-moments,
- *fear is not a fixed identity,*
  but a passing pattern in the stream of consciousness,
- *joy is not something to cling to tightly,*
  but a wholesome movement that also arises and passes,

then the heart can relax a little.
Clinging becomes weaker.
Wisdom has room to grow.

How to read this book

To get the most benefit:

- *Read slowly.*
  Do not worry if some Pāli words feel strange at first.

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- *Use the examples.*
  Try to match the explanations with your own real-life situations.

- *Notice your mind.*
  During the day, gently ask yourself:
  "Which door am I at now? What stage might this be?"

- *Reflect at the end of each chapter.*
  The questions are there to help you look, not to test you.

You do not need to understand everything perfectly.
Even a small shift – from "I am always like this"
to "This is a passing process" –
is already a big step on the path of the Buddha.

May this book help you see
how the mind works, moment by moment,
and may that clear seeing support you
in walking towards peace, wisdom, and freedom.

Book No.6 , Introduction to the Series

This small series, "Introduction to Buddhist Abhidhamma for Beginners," was born from a simple wish:
to make very deep teachings feel close to daily life.

The Path of Practice: Meditation and Insight

The Abhidhamma is sometimes called the "higher teaching" or "systematic teaching" of the Buddha.
It looks closely at mind, mental factors, matter, and Nibbāna.
It describes them in a very exact, almost scientific way.
For many people, their first meeting with Abhidhamma feels like this:

- *too many lists,*
- *too many new words,*
- *hard to see how it connects with real feelings and real problems.*

This series tries to bridge that gap.

Instead of starting with heavy detail, we move step by step.
We move from simple ideas to more detailed ones.
We explain Pāli terms in easy English, with everyday examples.
We try to show that Abhidhamma is not far away from you.
It is simply a clear description of what your mind and body are doing right now.

The journey so far

By the time you open Book 6 – The Web of Conditions: Dependent Arising,
you have already walked through quite a bit of ground.
The earlier books in this series have:

- *Introduced what Abhidhamma is and why it was preserved.*
- *Explained citta (consciousness) as the basic "knowing" event in the mind.*
- *Shown the many cetasikas (mental factors) that arise together with citta, such as feeling, perception, effort, greed, anger, and wisdom.*
- *Described rūpa (matter) as changing physical phenomena, not as a solid, lasting "body."*

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- *Pointed to Nibbāna as the unconditioned, the end of the cycle of arising and passing.*

- *Touched on mental processes, kamma, and results,*
  so that we can see how actions bring consequences.

You can think of the first books as learning the letters and words of a new language.
You now know:

- *the main "letters" (citta, cetasika, rūpa, Nibbāna), and*

- *some basic "words" (simple combinations of them).*

In this sixth book, we begin to read sentences.

Instead of only asking, "What is this dhamma?"
we now ask, "Why is this dhamma here? What supports it? What comes after it?"

Why focus on conditions now?

Once we know the parts of experience, the next big question is:

How do these parts depend on each other?

In other words:

- *What makes anger arise?*

- *What keeps worry going?*

- *What conditions joy, or calm, or kindness?*

- *How does one moment of experience lead into the next?*

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The Buddha answered these questions through the teaching of Paṭiccasamuppāda (Dependent Arising).
Abhidhamma explains this teaching in a very clear and structured way.

There are two big pieces that this book will touch:

1. *The Twelve Links of Dependent Origination,*
   which show the cycle of birth, aging, and death supported by ignorance and craving.

2. *The twenty-four kinds of conditions (Paṭṭhāna),*
   which show in more detail how individual mind-states and material events support one another.

In simple words, this book is about the web of causes and conditions
that holds our experience together from moment to moment.

For whom is this series written?

This series is meant for:

- *Teenagers and adults who are curious about their own mind.*

- *Meditators who have started to watch their breath, thoughts, and feelings, and wonder, "What is really going on here?"*

- *Readers who have tried opening a traditional Abhidhamma book and felt lost in the technical style.*

You do not need:

- *a background in Pāli,*

- *to remember every list,*

- *or to know all the traditional commentaries.*

You only need:

- *patience,*
- *a little effort,*
- *and an honest wish to see how your own experience is woven from many causes.*

How to use these books

You do not have to rush.
This is not like a school exam.

You may read:

- *one short section in the morning,*
- *think about it during the day,*
- *and notice how it shows up in your life.*

Each chapter in this series is built with:

1. *Introduction – a gentle opening of the topic.*
2. *Main explanation – simple teaching, with key Pāli terms explained.*
3. *Real-life examples – from eating, walking, working, using a phone, talking to friends, or sitting in meditation.*
4. *Summary – the main ideas in a few clear lines.*

5. *Questions for reflection – not to test you,*
   but to help you turn the teaching towards your own mind.

If you wish, you can keep a small notebook.
After each chapter, you might write:

- *one thing you understood,*
- *one thing that is still not clear,*
- *and one place in your daily life where you can look for this teaching.*

Over time, you may discover that the words "citta," "rūpa," "condition," and "dependent arising"
are no longer just ideas in a book.
They become direct pointers to what you see in your experience.

Where this book fits in the whole path

The Buddha's path has three big trainings:

1. *Sīla – moral conduct,*
2. *Samādhi – collected, steady mind,*
3. *Paññā – wisdom, clear seeing.*

The Abhidhamma belongs mainly to the area of wisdom.
It helps us see the true nature of things, beyond names and stories.

But wisdom does not grow alone.
It grows best when the heart is already a little calmer and kinder.
So, as you read about conditions and dependent arising,
it is good to also:

- *keep basic precepts as best you can,*
- *practise a little mindfulness each day,*
- *and develop goodwill towards yourself and others.*

Then the study of conditions will not remain dry.
You will begin to feel how seeing causes and effects
loosens the tight grip of "I" and "mine."

A gentle invitation

This sixth book is more advanced than the first ones,
but it is still a beginner's doorway into a vast subject.

Please allow yourself to:

- *read slowly,*
- *re-read parts,*
- *skip back to earlier books when needed,*
- *and, most importantly,*
  look at your own experience as you go.

May this series be one more helpful condition
for understanding, peace,
and a softer, wiser heart.

The Path of Practice: Meditation and Insight

Book 7 - Introduction

When people first hear the word Abhidhamma, they often think of something very difficult: long tables, strange Pāli words, and many lists to remember. It can feel far away from simple things like watching the breath or being kind to a friend.

This book is here to bring those two worlds together.

You do not need to be an expert in Abhidhamma to read this book. You also do not need to be a strong meditator. What you need is only this: a wish to understand your own mind a little more clearly, and a willingness to look honestly at your experience.

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In the earlier books of this series, you have already met some key ideas:

- Mind (citta) and mental factors (cetasikas)
- Matter (rūpa) and the way it changes
- Kamma (intentional action) and its results
- Good and bad roots in the heart
- The Four Noble Truths and the path of practice

You saw that Abhidhamma describes these things in a very careful and exact way. But knowing the names of things is not enough. We still face anger, fear, boredom, confusion, and desire. We still react without thinking. We still suffer.

So now we ask:

> How can this deep teaching about mind and matter actually help us in meditation and in daily life?

This is the main question of Book 7.

From thinking about Dhamma to seeing Dhamma

There is a big difference between thinking about the Dhamma and seeing the Dhamma.

- When we think about Dhamma, we use ideas and words.
- When we see Dhamma, we watch what is happening right now: this breath, this feeling, this thought, this emotion.

Abhidhamma, when understood in the right spirit, guides us to this direct seeing. It tells us:

- What to pay attention to

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- How to recognise wholesome and unwholesome states
- Why certain habits bring peace and others bring suffering
- How wisdom grows step by step

Meditation is the bridge. It is how we carry the clarity of Abhidhamma into the living flow of our experience.

In this book we will come back again and again to one simple point:

> Every moment of clear, honest knowing is a small step away from ignorance and a small step towards freedom.

Abhidhamma gives us a map. Meditation is learning to walk that map.

Two wings of practice: calm and insight

The Buddha's teaching often speaks of two kinds of mental development (bhāvanā):

- Calm (samatha)
- Insight (vipassanā)

You will meet these words many times in the following chapters, so let us say a little about them here.

- Calm is when the mind becomes steady, peaceful, and collected.
    - It does not jump around so much.
    - It can stay with one object for a long time, like the breath or a meditation image.
- Insight is when the mind sees clearly how things truly are.
    - It sees that all experiences arise and pass away.

- It sees that they cannot satisfy us fully.

- It sees that there is no permanent “I” inside them.

Abhidhamma explains that sometimes insight grows after the mind has reached deep calm, such as jhāna. At other times, insight can grow from a more ordinary, but still steady, kind of mindfulness. This is often called the “dry insight” approach.

In this book, you will see both paths. The aim is not to force you into one style, but to show how both calm and insight support each other and how Abhidhamma helps in either case.

The path as purification

Another important idea in this book is purification.

Purification does not mean becoming “perfect” in a proud or harsh way. It means gently cleaning what is dirty, clearing what is cloudy, and straightening what is crooked in our conduct, in our mind, and in our view.

The classic manuals describe seven purifications. They begin with:

1. Purity of conduct – keeping precepts and being careful with speech and action

2. Purity of consciousness – training the mind to be steady and clear

From there, the path continues through purifications of view, overcoming doubt, knowing what is the true path, and finally the purity of deep knowledge and vision.

You do not need to memorise these now. The important point is this:

> Each honest effort—keeping a precept, returning to the breath, noticing a feeling—plays a part in cleaning the mind.

Abhidhamma gives the detailed picture of this cleansing process. Meditation is the actual washing.

What this book will explore

The chapters of this book follow a simple and practical order:

The Path of Practice: Meditation and Insight

1. Why meditation is central
    - Why the Buddha's path is always a path of practice, not only of study
    - How morality, concentration, and wisdom work together
2. Calm (Samatha) and Insight (Vipassanā)
    - How they are different and how they support each other
    - The two main approaches: insight with jhāna and "dry" insight
3. The Forty Meditation Subjects
    - A gentle tour through the traditional objects for calm
    - Why some objects suit some people better than others
4. The Seven Purifications
    - How the heart is cleaned step by step
    - What this looks like in real practice
5. Insight Knowledges and Path Stages
    - How insight matures through stages
    - How it finally opens onto Nibbāna
6. Practising mindfulness in daily life
    - Bringing all of this down to walking, eating, talking, studying, working

- Seeing that every moment is a chance to be on the path

Along the way you will meet ideas like hindrances, jhāna factors, kamma and its results, and the four stages of awakening. We will always try to explain them in clear, simple language, with examples from everyday life.

How to read and use this book

You can read this book in many ways, but here are a few kind suggestions:

- Read slowly.
  Take your time with each chapter. Let the ideas settle.

- Connect reading with practice.
  Try even a short period of meditation—five or ten minutes—before or after reading. Notice what matches your own experience.

- Notice your mind.
  While you read, you are already having cittas (moments of consciousness) with different mental factors. Can you see when there is curiosity? When there is boredom? When there is doubt or faith?

- Be kind to yourself.
  The path described here is a long one. No one is asked to become perfect overnight. Each honest step matters.

If you sometimes feel lost, that is normal. Even in the old texts, meditators go through confusion and doubt before their understanding becomes stable. The important thing is to keep turning back towards mindfulness, careful action, and wise reflection.

A small step onto a long path

This introduction is like standing at the gate of a long road. You can see only a little way ahead. The rest is hidden.

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The Abhidhamma and the meditation manuals describe that road in great detail. They tell us about calm and insight, purifications and knowledges, paths and fruitions. But a description is still only a description.

The real journey begins when you decide:

- to watch the breath instead of following every thought,
- to notice anger instead of acting it out,
- to see a feeling as just a feeling, not as “me” or “mine”.

This book is offered as a friendly companion for that journey. May it help you join clear understanding with gentle, steady practice. May you discover, step by step, the peace that comes from seeing things as they truly are.

Chapter 1 – Why Meditation Is Central

1. Introduction: From Knowing to Doing

In earlier books we learned many Abhidhamma ideas. We saw that our life is made of tiny moments of mind and matter, and that these moments follow laws of cause and effect. Abhidhamma explains this in a very exact way. It is called “a

summary of the substance of Abhidhamma," starting from consciousness and mental factors and then showing their conditions and results.

But the old teachers are very clear: this knowledge is not only for thinking. It is for practice. Abhidhamma is like a map that helps us check what is happening in our own hearts and minds, and see if we are moving toward or away from real understanding.

The Buddha's true teaching is defined as what leads to the non-arising of craving and the cessation of suffering. If our knowledge does not help us reduce greed, hatred, and delusion, it has not yet become real Dhamma in our life.

Meditation is how we make this change. It is the bridge between knowing about the Dhamma and seeing the Dhamma directly. That is why meditation is central.

2. Why Understanding Needs Meditation

The Abhidhamma method is slow and careful. It "does not attempt to approach things quickly," but teaches a little at a time so that knowledge can be "built up steadily and logically." We study cittas, cetasikas, rūpa, conditions, and so on.

Why? So that we can:

- *Recognise wholesome and unwholesome states when they arise.*
- *See how they depend on causes and conditions.*
- *Understand why some actions lead to peace and others to suffering.*

But this understanding stays only in the head unless we look directly at our experience. Meditation is that direct looking.

- *When you meditate, you see kamma in real time: intention in body, speech, and mind creating results.*

- *You see how feelings arise and pass, how thoughts come and go, how moods depend on causes.*

The texts say that understanding (vipassanā) is like a plant. The soil is right knowledge – things like aggregates, bases, elements, faculties, Four Noble Truths, and dependent origination. But a plant does not grow in soil alone. It needs roots and a trunk.

- *The root is purity of moral conduct and purity of consciousness.*

- *The trunk is the higher purifications of view and knowledge.*

Meditation, especially calm and insight, is how this soil, root, and trunk actually develop in your own life.

3. The Three Trainings and the Heart of the Path

The Noble Eightfold Path can be grouped into three trainings:

- *Morality (sīla): right speech, right action, right livelihood*

- *Mental development (bhāvanā): right effort, right mindfulness, right concentration*

- *Wisdom (paññā): right view, right thought*

Right view supports all the others, helping to remove wrong views and unwise intentions. Right effort, right mindfulness, and right concentration work together to remove unwholesome states and strengthen wholesome states.

Meditation mainly trains the second group – mental development – but it also touches the other two:

- *When you sit and watch the breath, you are training right effort (to avoid and abandon unwholesome states, and to develop and maintain wholesome*

ones).

- *You are practising right mindfulness (remembering the object and the present moment).*

- *You are building right concentration (keeping the mind steady on one thing).*

As this deepens, it supports wisdom, because a steady mind can see clearly. The texts call right concentration a "concurrent footing" of wisdom – a strong base that allows insight to stand.

Without meditation, our knowledge of Abhidhamma remains like information in a book. With meditation, the same knowledge turns into a living tool that shows us what to let go of and what to develop each day.

4. Morality and Meditation: Why Precepts Matter

The soil of understanding must be supported by roots. These roots are:

1. *Purity of conduct (sīla-visuddhi)*

2. *Purity of consciousness (citta-visuddhi)*

Purity of conduct is simply keeping precepts carefully. For lay people this is "the conscientious practice, maintenance, and regeneration of the five moral precepts." The texts say that by itself, moral training cannot produce meditation and wisdom. But without it, the other two cannot grow to full strength.

Why?

Because when we lie, steal, hurt others, or behave carelessly, the mind becomes agitated and filled with regret or dullness. It is very hard to sit and watch the breath when you feel ashamed or confused. With cleaner conduct, the mind becomes lighter and more ready to settle. Meditation then becomes smoother and more powerful.

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So meditation is central within a wider path:

- *Precepts clean the outside of our life.*
- *Meditation cleans the inside of our mind.*
- *Wisdom sees that both outside and inside are just processes, not a permanent "I".*

All three must work together for real freedom.

5. Two Ways Insight Grows – and Why Both Need Practice

The Abhidhamma commentaries say that there are two main ways to develop insight:

1. *Insight with jhāna – first strengthen calm to deep absorption, then use that power to investigate mind and matter.*
2. *"Dry" insight (suddha-vipassanā) – develop strong but ordinary concentration, and from there use Abhidhamma methods to analyse reality. This second way "depends much on the teaching and methods of Abhidhamma."*

In both paths, however:

- *You must actually meditate. No one can reach insight by thinking about lists alone.*
- *You must examine experience through direct observation – seeing the arising and passing of mental and material states.*
- *You must keep cultivating the three trainings together: morality, mental development, wisdom.*

This is why meditation is central: it is the laboratory where the detailed knowledge of Abhidhamma is tested and confirmed. Without practice, the theory remains untested.

6. Real-Life Examples: Where Meditation Really Happens

Meditation is not only what you do on a cushion. Abhidhamma in Daily Life explains that kamma is action – bodily action, verbal action, and mental action – driven by volition. Every time you choose what to say, what to do, or what to think, you are creating causes for future results.

Here are some simple examples of how meditation becomes central in daily life:

1. When you feel angry at home or school

- *Without mindfulness, anger may explode in speech or action.*

- *With mindfulness, you can notice: "This is anger. It feels like this in the body. It has these thoughts."*

- *Right effort tries not to feed the anger. Right mindfulness watches it. Right concentration holds that watching.*

2. When you feel pulled by your phone or games

- *Without training, attention jumps around all day.*

- *With meditation practice, you start to see how restless mind feels. You notice the discomfort of always needing something new.*

- *You can choose to stay with one task or with the breath for a little longer. This builds the stability that later supports insight.*

3. When you study Dhamma

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- *Without practice, you may enjoy arguing or collecting ideas.*
- *With practice, you ask:*
    - *"How does this teaching show up in my own mind?"*
    - *"Can I see this greed or this kindness right now?"*
- *Slowly, the texts become a mirror for your experience, not just an object of thought.*

In all these cases, meditation is simply clear knowing of what is happening, guided by understanding. Every such moment is already a small piece of the path.

7. Summary

In this first chapter we have seen that:

- *Abhidhamma gives a detailed map of mind and matter, but it is meant to guide practice, not only thought.*
- *The Buddha's true teaching is what actually reduces craving and suffering, not just what sounds clever.*
- *Understanding is like a plant that needs soil (right knowledge), roots (moral and mental purity), and a trunk (higher purifications). Meditation grows these roots and trunk in real life.*
- *The Noble Eightfold Path has three trainings, and meditation is at the heart of the mental development group, supporting both morality and wisdom.*
- *There are two main ways of insight – with jhāna and "dry" insight – but both require actual meditation and direct seeing of experience.*

- *Meditation is central not only in formal sitting, but also in how we speak, act, and think from moment to moment.*

8. Questions for Reflection

You can think about these questions quietly, or write your answers in a notebook:

1. *When you hear the word "meditation," what do you usually imagine? How does this chapter change or deepen that idea?*

2. *Can you remember a recent time when you spoke or acted without mindfulness? How might meditation practice have changed that situation?*

3. *Which part of the three trainings do you feel strongest in right now – morality, mental training, or wisdom? Which one feels weaker?*

4. *What is one small, realistic way you can bring more present-moment awareness into your daily life this week?*

5. *When you study Dhamma or Abhidhamma, do you usually stop at understanding the ideas, or do you also try to watch how they appear in your own mind and body?*

Take your time with these questions. Even thinking about them with honesty is already a form of practice.

In the next chapters we will look more closely at calm (samatha) and insight (vipassanā), and how they work together to turn Abhidhamma theory into living wisdom.

Chapter 2 – Calm (Samatha) and Insight (Vipassanā)

1. Introduction: Two Ways to Train the Mind

Think about your mind for a moment.

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Sometimes it is busy: jumping from phone to homework to music to worries.
Sometimes it is a bit calm: maybe when you are walking alone, or watching the sky.

The Buddha's teaching says we can train the mind in two main ways:

- to become steady and peaceful
- to see clearly and wisely

In Pāli, these are called:

- Samatha – calm, tranquillity, collectedness
- Vipassanā – insight, clear seeing, understanding things as they really are

In Abhidhamma language, both are part of mental development (bhāvanā). On page 125 of Consciousness Enlarged, mental development is described as the cultivation that leads to penetrative insight and depends on the three working together:

- Morality (sīla) – how we act and speak
- Mental development (bhāvanā) – how we train the mind
- Wisdom (paññā) – how we understand things deeply

All three are important, but this chapter focuses on the two styles of mental training: calm and insight.

2. What Is Mental Development?

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On page 125, U Thittila explains that progress toward Nibbāna "depends fundamentally upon the proper cultivation" of morality, mental development, and wisdom. Mental development is not just sitting with closed eyes. It is a systematic way of building up:

- mindfulness
- energy
- concentration
- stability of mind

so that we can gain true understanding.

Later, on page 187, he explains that mental development acts as a "working bond" between moral practice and wisdom. It "builds up the strength of mindfulness, energy, concentration and stability to a point where, backed by moral practice, the five constituents of jhāna inhibit the five hindrances."

So mental development is like training a muscle:

- first you learn the correct form (right view)
- then you keep practising (right effort, right mindfulness)
- slowly the mind becomes strong and steady (right concentration)

This training then supports insight into reality.

3. Calm (Samatha): Gathering and Steadying the Mind

On page 187–188, the text explains one special form of mental development:
"the cultivation of mahaggata states" – higher, sublime states of consciousness, such as jhāna.

This practice is called "mental development of calm" – samatha bhāvanā.

- It is a branch of mental development.

- It is directed to the achievement of concentration.

- It works by cultivating those “higher” mental states that are free from sense-desire.

The text says that samatha is another name for samādhi (concentration), which the Abhidhamma defines as:

> stability, steadfastness, firmness of consciousness,
> non-distraction, non-wavering, calmness.
> (see Consciousness Enlarged, p. 187–188)

In simple words:

> Samatha is training the mind to stay with one object,
> without shaking, scattering, or drifting away.

When this calm becomes strong, it can reach jhāna. In jhāna:

- the mind is deeply peaceful

- the five jhana factors (like applied thought, joy, one-pointedness) come together

- the five hindrances (desire, ill will, sloth and torpor, restlessness and worry, doubt) are held down

Samatha does not yet see deeply into impermanence or not-self. But it gives the mind power and clarity. It is like cleaning and polishing a lens so that later you can see details very clearly.

4. Insight (Vipassanā): Seeing Clearly into Reality

The same section (page 188) says that samatha bhāvanā is “distinct from, and not to be confused with” “mental development of insight” – vipassanā bhāvanā.

Vipassanā is described as being:

> “concerned exclusively with the gaining of penetrative insight into impermanence (anicca), unsatisfactoriness (dukkha), and absence of soul (anattā).”
> (Consciousness Enlarged, p. 188)

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So:

- Samatha trains the steadiness of the mind.
- Vipassanā trains the wisdom of the mind.

In insight meditation, you observe mind and matter as they arise and pass away. You notice:

- this breath – arising, staying a little, vanishing
- this feeling – pleasant, unpleasant, or neutral – rising and fading
- this thought – appearing, changing, disappearing

As insight grows, you see more and more clearly that:

- nothing in experience is lasting (impermanent)
- nothing can give perfect satisfaction (unsatisfactory)
- nothing can rightly be called a solid and unchanging “I” (not-self)

This kind of seeing is not just an idea. It is a direct experience in meditation and daily life.

5. Two Paths of Insight: With Calm and “Dry”

On page 8 of Consciousness Enlarged, the author explains that there are two distinct methods by which insight can be developed. Both aim at seeing the three characteristics (impermanence, unsatisfactoriness, not-self):

1. Insight based on jhāna
    - First, one gains strong calm and even jhāna.
    - Using that powerful concentration, one then investigates mind and matter.

- This is sometimes called “samatha-vipassanā” – insight of calm.

2. “Dry insight” (sukkha-vipassanā)

    - Here, a person starts from a skilful sense-sphere mind (a good, ordinary level of concentration).

    - They develop insight directly by analytic knowledge, as explained in Abhidhamma.

    - This method “depends much on the teaching and methods of Abhidhamma.” (p. 8)

On page 283, the text returns to this question and says:

- When supramundane realization (Path and Fruition) arises after jhāna, the structure of the Path matches that jhāna.

- But in the case of “dry insight”, the Path arises “on the basis of a skilful kāmāvacara (sense-sphere) state.”

- It quotes the Buddha: “There is no understanding without jhāna,” and explains that here jhāna includes different degrees of concentration – from small (in sense-sphere states) up to the lofty level of the sublime (mahaggata) states.

So, for us as beginners, the key points are:

- Both paths require real practice, not just study.

- Both need some form of collectedness (jhāna in a wide sense), even if it is not full absorption.

- The actual penetrative insight into reality is the same in both cases. (p. 138)

This means you do not have to worry, “I cannot reach deep jhāna; so I cannot practise insight.” You can begin where you are, building steady mindfulness and using Abhidhamma understanding to observe your experience closely.

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6. How Calm Supports Insight

The text is very clear that calm is helpful but not compulsory for insight:

- The “achievement of mahaggata states is not mandatory” for insight, but is “of the greatest assistance” in gaining the stability that comes from inhibiting the hindrances. (Consciousness Enlarged, p. 188)

- Whether insight is gained with or without mahaggata states, it still includes all three parts of the Buddha’s Teaching: morality, mental development, wisdom. (p. 188)

So we can think like this:

- Samatha is like building a solid, quiet room where you can work in peace.

- Vipassanā is like doing careful research inside that room.

If the room is shaky or noisy, it is harder to think clearly. But even a small, simple room is already helpful. In the same way, even a modest level of calm – such as being able to stay with the breath for a few minutes – can support useful insight.

7. Real-Life Examples

Let’s see how this looks in everyday terms.

Example 1: Studying for an exam

- Without samatha: You sit down to study, but your mind jumps: messages, noise, random thoughts. You read the same sentence five times.

- With some samatha: Because you have trained your mind to stay with the breath or a single object, you can now stay with your textbook for longer. You stay with one question until it is solved.

This is calm: steady focus, less distraction.

If you then begin to notice:

- “This thought of worry is just a thought.”
- “This feeling of boredom comes and goes.”

that is the beginning of insight.

Example 2: Feeling angry

- Someone says something rude.
- Immediately, heat comes up in the body, harsh words appear in the mind.

Without training:

- You believe the whole story: “I am angry because they are bad.”
- You speak or act in a way that creates more suffering.

With samatha + vipassanā:

- Because you have practised staying with the breath, you can pause for one moment.
- You notice: “This is a burst of anger. It feels like fire in the chest, tightness in the jaw. It is a passing mental state.”
- You may still feel it strongly, but now you see it as an object, not as “me”.

Here, calm gives the space, and insight gives the wisdom to see anger as a conditioned process, not as a solid self.

Example 3: Simple sitting meditation

You sit for ten minutes and watch the breath:

- First, you work on samatha:

- returning to the breath
- letting go of distractions
- allowing the mind to become more settled

Then, as the breath becomes clearer, you may start to notice:

- Each breath begins, changes, ends.
- Pleasant feelings with some breaths, neutral with others.
- Thoughts appear and vanish like bubbles.

Now vipassanā begins:

- You see change (impermanence).
- You see that you cannot hold any moment (unsatisfactoriness).
- You see that these events are just processes, not “I” or “mine” (not-self).

Calm and insight are now working together.

8. Summary

In this chapter we learned that:

- Mental development (bhāvanā) is one of the three pillars of the path, together with morality and wisdom (p. 125).
- Samatha (calm) is the mental development that aims at concentration and the cultivation of higher, “mahaggata” states like jhāna. It steadies the mind and holds down the five hindrances (p. 187–188).

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- Vipassanā (insight) is the mental development that aims at penetrative understanding of impermanence, unsatisfactoriness, and not-self (p. 188).

- There are two methods of insight (p. 8):

    - based on jhāna (samatha-vipassanā)

    - based on “dry insight” (sukkha-vipassanā), using a skilful ordinary mind as the base

- Calm is very helpful but not strictly required for insight; both paths must still include morality, mental development, and wisdom (p. 188, 283).

- In daily life, even small moments of calm and clear observation already join samatha and vipassanā and begin to free the mind from ignorance.

In the next chapter, we will look more closely at the meditation subjects used especially for calm – the traditional “forty objects” – and how they prepare the mind for deeper insight.

9. Questions for Reflection

1. When you try to meditate, what do you notice more: the mind becoming calm, or the mind seeing clearly? Can you feel a difference between these two?

2. Think of a recent time when your mind was quite steady (for example, while drawing, playing music, or reading). Did that steadiness help you to see something more clearly?

3. Does the idea of “dry insight” encourage you? Why or why not?

4. In your daily life, what is one simple activity where you could practise samatha (staying with one object), and one where you could practise vipassanā (seeing change and not-self in your experience)?

5. How does knowing about the two methods of insight change the way you think about your own path of practice?

You can write your answers in a notebook or just think them over quietly. Understanding begins with these small, honest reflections.

Chapter 3 – The Forty Meditation Subjects

1. Introduction: What Is a “Meditation Subject”?

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When people talk about meditation, they often say,
“I meditate on the breath,” or “I practise loving-kindness.”

In Abhidhamma and the ancient manuals, these are called meditation subjects.
In Pāli the word is kammaṭṭhāna, which literally means “a working place.”

A meditation subject is:

- the main object you choose,
- the thing you return to again and again,
- the “place” where your mind does its training.

Just as a carpenter needs a workshop to shape wood, the mind needs a stable object to shape itself. That object is the meditation subject.

This chapter explains the forty traditional meditation subjects used especially for calm (samatha) practice. We will not go into every tiny detail, but we will see:

- what kinds of objects they are,
- why there are so many,
- how they help to build strong concentration,
- and how they can support insight.

2. Why So Many Meditation Subjects?

You might wonder:

“Why forty? Why not just one object for everyone?”

Because minds are different.

Some people are:

- naturally restless and angry,
- some are gentle and kind,
- some think too much,
- some are full of desire and fantasy,
- some have strong faith,
- some mainly like to analyse and understand.

The old teachers saw that different characters need different tools.

- A very angry person may need a soft, warm subject like loving-kindness (mettā).
- A greedy person may need to think about the foulness of the body to cool down desire.
- A restless, confused person may be helped by a simple, neutral object like breathing.

So the meditation subjects are like a box of tools.
You choose the tool that fits your mind, and use it again and again.

3. The Forty Meditation Subjects – A Simple Overview

The forty subjects are grouped so that they are easier to remember.
Here is a simple list (you do not have to memorise all of them right now):

1. The ten kasina objects
   These are simple, mostly visual objects you focus on until a clear mental image appears.
   - Earth
   - Water

- Fire
- Air
- Blue
- Yellow
- Red
- White
- Light
- Limited space

2. A meditator first looks at a physical object (for example, a colored disk).
   By concentrating strongly, a mental image grows clear and steady.
   At that point the mind can shift from ordinary sense-level to higher “sublime” states.

3. The ten foulness (asubha) objects
   These are contemplations of different stages of a dead body.
   They are used especially for those with strong sexual desire, to weaken attachment to the body.
   (Because this book is for beginners, we will not go into graphic detail here; it is enough to know that such reflections exist.)

4. The ten recollections (anussati)
   These are thoughts or memories that uplift the mind:

   - Recollection of the Buddha
   - Recollection of the Dhamma

- Recollection of the Saṅgha
- Recollection of morality (sīla)
- Recollection of generosity (cāga)
- Recollection of the deities (devatā)
- Recollection of peace (Nibbāna)
- Recollection of death
- Mindfulness directed to the body (kāyagatā-sati)
- Mindfulness of breathing (ānāpāna)

5. The four Brahmavihāras (divine abodes)

   These are beautiful emotions that make the heart wide and soft:

   - Loving-kindness (mettā)
   - Compassion (karuṇā)
   - Sympathetic joy (muditā)
   - Equanimity (upekkhā)

6. The four formless (arūpa) spheres

   These are very refined objects, based on the higher jhānas:

   - The base of infinite space
   - The base of infinite consciousness

- The base of nothingness

- The base of neither-perception-nor-non-perception

7. One perception of foulness in food

   - Reflecting on food as something to be used just for health,
     not as a source of pleasure or pride.

8. One analysis of the four elements

   - Seeing the body as only hard/soft, flowing, warm/cold, pushing/supporting –
     not as “me,” but as a play of elements.

These forty objects are mainly used for samatha – for building calm and concentration.
Some of them, like breathing, body awareness, loving-kindness, and elements, are also very helpful for insight (vipassanā).

4. Choosing a Meditation Subject for Your Mind

The commentaries (like the Visuddhimagga and its modern summaries) explain which objects fit which types of mind. In very simple form:

- If you have much anger or irritation,

  - softening meditations are good: loving-kindness, compassion, recollection of the Buddha.

- If you have much desire or greed,

  - cooling meditations are good: foulness of the body, perception of foulness in food, contemplation of death.

- If you have much confusion, dullness, or restlessness,

- steady, neutral meditations are good: breathing, kasina objects, mindfulness of the body.

- If you have strong faith,

  - uplifting recollections are good: Buddha, Dhamma, Saṅgha, morality, generosity, peace.

- If you like to analyse and think,

  - clear, structured objects are good: elements, dependent conditions, or detailed body awareness.

You do not need to decide perfectly. For beginners, it is enough to:

1. Pick one simple object (for example, breathing or loving-kindness).
2. Stay with it daily for a period of time.
3. Notice honestly whether it helps your mind become a little more steady and kind.

If later you meet a skilled teacher, they can help you choose more exactly.

5. How a Meditation Subject Grows into Concentration

A meditation subject is like a seed.
You put it in the mind, water it with effort, protect it with mindfulness, and slowly it grows into concentration.

The old texts describe this very clearly using the example of a kasina (a simple visual object):

- First, you take a physical object, such as a colored disk.

- You look at it and keep your mind on it.

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- After some time, you begin to “see” a mental image of the object even when you close your eyes.

- This mental image becomes clearer and more steady.

- By staying with this image, the mind can move from ordinary sense-level consciousness to higher, more unified states called jhānas.

In these higher states:

- the five hindrances (desire, ill will, sloth and torpor, restlessness and worry, doubt) are held down,

- the mind is bright, joyful, and one-pointed,

- concentration becomes very strong and stable.

This can happen with other meditation subjects too, not only kasinas.
For example:

- A person doing loving-kindness may begin with simple phrases:
  “May I be happy, may others be happy.”
  Over time, a warm, steady feeling fills the heart whenever they sit.

- A person watching the breath may first be distracted,
  but later the breath feels smooth and clear,
  and they can stay with it for long periods without strain.

In all these cases, the meditation subject has grown from a small seed to a strong, living tree of concentration.

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6. Meditation Subjects and Insight

Although the forty subjects are mainly taught for calm, they also prepare the way for insight.

Here is how:

1. They train you to stay.
    - Without some ability to stay with one object, you cannot watch clearly how things change.
2. They reduce the hindrances.
    - When the mind is not constantly pulled by desire, anger, or restlessness, it is much easier to see arising and passing away.
3. Some objects can themselves be used for insight.
    - Breathing shows impermanence very clearly: each breath begins and ends.
    - Body mindfulness and elements contemplation show that the body is just processes, not a solid “self.”
    - Loving-kindness shows how emotions are conditioned and changeable.

So a meditator may:

- first use a subject like breathing to build calm,
- then gently shift attention to seeing the three characteristics (impermanence, unsatisfactoriness, not-self) in that same breath, that same body, that same feeling.

In this way, the meditation subject becomes a door to insight.

7. Real-Life Examples

Let’s see how this might look in ordinary life.

Example 1 – Loving-kindness in a difficult class

You have a classmate you really dislike.
Every time you see them, your chest tightens and your thoughts become sharp and nasty.

- One night you sit quietly and repeat:
  “May I be safe. May I be happy. May I be peaceful.”
  Then slowly: “May my classmate be safe… happy… peaceful.”

- At first it feels fake. You feel resistance.

- But you do this every night for a week.

Slowly, something changes:

- You still don’t love this person,
  but the pure hatred softens.

- In class you find you can look at them without burning inside.

This is loving-kindness as a meditation subject doing its work in your mind.
It brings some calm and begins to weaken unwholesome roots.

Example 2 – Breathing before an exam

Before a big test, your heart races and your stomach is tight.
Thoughts spin: “What if I fail?”

You decide to use breathing as your meditation subject for five minutes:

- You sit quietly, feeling the in-breath and out-breath at the nose or the belly.

- Whenever a thought appears, you gently note “thinking” and come back to the breath.

At first the mind jumps, but after a few minutes:

- the breath feels smoother,
- your chest feels a bit more open,
- thoughts are still there but softer.

You are not yet in jhāna, of course. But you have tasted samatha.
You can now start your exam with a clearer mind.

Example 3 – Elements contemplation when feeling ugly

Some days you feel horrible about your body: too big, too small, not good enough.

You read or hear about elements contemplation:
seeing the body simply as hardness, softness, warmth, coolness, moving, flowing, and so on.

So you try:

- You sit and feel the weight of the body on the chair (earth element: hardness).
- You feel the warmth in your hands and face (fire element).
- You feel the air moving with the breath (air element).

Little by little, you notice:

- “This body is less like a ‘thing’ I must judge,
  and more like a collection of natural forces.”

This can free the mind from some of its harsh self-criticism and open the door to deeper insight into not-self.

8. Summary

In this chapter we have seen that:

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- A meditation subject (kammaṭṭhāna) is the object you use to train the mind.

- There are forty traditional subjects, grouped as:

    - 10 kasinas
    - 10 foulness objects
    - 10 recollections
    - 4 divine abodes
    - 4 formless spheres
    - 1 perception of foulness in food
    - 1 analysis of elements

- Different subjects fit different characters and mental tendencies.

- A meditation subject is like a seed: with effort and mindfulness it grows into strong concentration (samatha).

- This concentration then supports insight (vipassanā), especially when the same object is used to see impermanence, unsatisfactoriness, and not-self.

- Even in daily life—before an exam, in hard relationships, when feeling bad about your body—
  you can use these subjects in simple ways to calm the mind and see more clearly.

In the next chapter we will explore how the path is described as Seven Purifications,
and how meditation subjects help the mind move through these stages, step by step, toward freedom.

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9. Questions for Reflection

1. Which of the forty meditation subjects sounds most natural or attractive to you right now? Why?

2. Which sounds most challenging? What might that say about your present mental habits?

3. Have you ever used the breath, loving-kindness, or another object to calm yourself before? What happened?

4. If you were to choose one meditation subject to practise for the next week, which would it be, and when could you practise it each day?

5. Can you imagine how a strong, steady relationship with just one meditation subject could change the way you respond to stress and emotion?

You can write your answers in a notebook and review them after some days.
Seeing how your understanding changes is already part of the practice.

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Chapter 4 – The Seven Purifications

1. Introduction: Cleaning the Path

Imagine a dirty window.
The glass is there, but you cannot see clearly through it.

You wipe it once – it is better, but still cloudy.
You wipe it again and again – each time the view becomes cleaner.

The Buddha's path is like that.
Our mind is the window.
The seven purifications are like seven rounds of cleaning.

The ancient manual Visuddhimagga ("Path of Purification") describes these seven purifications in detail. U Thittila, in Consciousness Enlarged, summarises them and explains how they grow from the soil, root, and trunk of practice (pp. 243–247):

- The soil is right understanding of aggregates, bases, elements, faculties, the Four Noble Truths, dependent origination, and conditions.
- The root is made of purity of moral practice and purity of consciousness.
- The trunk is made of five further purities that grow on top of these.

From this soil, root, and trunk, understanding (vipassanā) grows and finally reaches Nibbāna.

In simple words, the seven purifications are:

1. Purity of conduct
2. Purity of consciousness
3. Purity of view
4. Purity by overcoming doubt
5. Purity of knowing what is path and not-path

6. Purity of knowing and seeing the way

7. Purity of full knowledge and vision

Let us walk through each one in easy language.

2. The First Purification – Purity of Conduct (Sīla-visuddhi)

This is the moral foundation.

U Thittila explains that purity of moral practice is the behaviour that is truly skilful, wholesome, and good – it is called sīla (morality). It means “the constantly perpetuated observance of morality” and “cleansing oneself from the impurity of wrong moral behaviour in respect of bodily action and speech” (Consciousness Enlarged, §497, p. 244).

For a lay person, he says, this means carefully keeping the five precepts – not killing, not stealing, not committing sexual misconduct, not lying, not using intoxicants.

So the first purification is very down-to-earth:

- Speaking truthfully
- Not harming others
- Being careful with sexuality
- Respecting others’ belongings
- Protecting the mind from drugs and alcohol

This is like washing the hands before cooking. If our conduct is unclean, the mind cannot easily settle and grow wise.

3. The Second Purification – Purity of Consciousness (Citta-visuddhi)

Next comes the cleaning of the mind's attention.

Purity of consciousness, Thittila says, is reached by "cleansing oneself of the impurity of the hindrances by well-developed continuity of consciousness," in other words by concentration (samādhi) (Consciousness Enlarged, §498, p. 244).

The five hindrances are:

1. Sense desire
2. Ill will
3. Sloth and torpor (heaviness of mind and body)
4. Restlessness and worry
5. Doubt

When these are strong, the mind is cloudy and shaky.

Purity of consciousness grows when:

- You repeatedly bring the mind back to one object (like the breath).
- The hindrances become weaker and less frequent.
- The mind becomes more steady, bright, and calm.

For some meditators this can grow all the way to jhāna. For "dry insight" meditators, it is enough that the mind can stay one-pointed for long enough to see clearly. In both cases, there is now a "root" of clean conduct and clean consciousness from which the higher purifications can grow (Consciousness Enlarged, §495, §499, pp. 243–245).

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4. The Third Purification – Purity of View (Diṭṭhi-visuddhi)

Now the cleaning moves from behaviour and basic attention to how we see reality.

When the mind has enough calm, the meditator can look closely at experience and realise:

- There is only mind (nāma) and matter (rūpa).
- What we call “I” or “mine” is actually just these two working together.

The text explains that when one gains insight into how mental and material qualities alone make up experience – this is called “knowledge of delimitation of mind-and-matter” (nāma-rūpa-pariccheda-ñāṇa) – then “purity of view (diṭṭhi-visuddhi) is established” (Consciousness Enlarged, §500–§501, p. 246).

In simple words:

> Purity of view is the stage where we stop clinging so strongly to the idea of a solid, permanent “self,” and begin to see experience as just changing mental and physical events.

This is a huge shift, even if it is still only the beginning of insight.

5. The Fourth Purification – Purity by Overcoming Doubt (Kaṅkhā-vitarana-visuddhi)

Even after purity of view, many doubts remain:

- “Why do things happen to me like this?”
- “Is there really cause and effect?”
- “Does my practice truly change anything?”

The text says that by looking deeper into mind and matter, a meditator begins to see how conditions work – this is knowledge of discerning conditionality (paccaya-pariggaha-ñāṇa) (Consciousness Enlarged, §501, p. 246).

With this knowledge,

> “Doubt and uncertainty as to the relationship between cause and its outcome is overcome, thereby establishing purity that overcomes uncertainty (kaṅkhā-vitarana-visuddhi). At the same time there arises mundane insight into the second Noble Truth, the truth of the cause of suffering.”
> (Consciousness Enlarged, §502, p. 246)

So the fourth purification is:

- Not blind belief, but a deep, felt confidence that actions have results.
- Understanding that suffering has causes, not just “bad luck.”
- Letting go of confused questions like “Why me?” and replacing them with “What causes are operating here?”

6. The Fifth Purification – Purity of Knowing What Is Path and Not-Path
(Maggāmagga-ñāṇadassana-visuddhi)

Once doubt fades, the meditator examines experience more deeply still.

The text describes how, with stronger insight into the three characteristics – impermanence (anicca), unsatisfactoriness (dukkha), not-self (anattā) – and with the first stages of knowledge of rise and fall (udayabbaya-ñāṇa), a new purity appears (Consciousness Enlarged, §503–§504, p. 246).

This purity is connected with clear insight into the Fourth Noble Truth – the Path leading to the ending of suffering. Thittila summarises that this establishes:

> “purity that discerns the correct path and rejects the path that is not the right path (maggāmagga-ñāṇadassana-visuddhi).”
> (Consciousness Enlarged, §504, p. 247)

In simple words, at this stage the meditator can feel very clearly:

- “This way of paying attention, this way of living, is the path.”
- “That way of reacting, that habit, that view, is not the path.”

It becomes easier to choose what supports the practice and to drop what harms it.

7. The Sixth Purification – Purity of Knowing and Seeing the Way

(Paṭipadā-ñāṇadassana-visuddhi)

From here, insight becomes more and more refined.

Thittila explains that:

- A series of eight further insight knowledges, plus
- one final mundane knowledge called “conformity knowledge” (anuloma-ñāṇa),

together form a group of nine knowledges that represent the highest level of mundane insight (Consciousness Enlarged, §505–§506, pp. 247, 243).

He says that this nine-fold series constitutes:

> “purity of discernment in full course (paṭipadā-ñāṇadassana-visuddhi).”
> (Consciousness Enlarged, §506, p. 247)

At this stage:

- The meditator sees very clearly how all conditioned things arise and pass away.
- Equanimity toward all formations becomes very strong.
- The mind is ready for a final turning toward the unconditioned, Nibbāna.

We can think of this as walking a mountain path: at first we just trust the map, later we see hints of the peak, and here, the peak is almost in reach – but we are still on the path, not yet at the summit.

8. The Seventh Purification – Purity of Knowledge and Vision

The texts then describe a special moment:

- The mind passes from the level of mundane insight to supramundane Path.

- It takes Nibbāna as object and cuts off certain defilements forever.

- Immediately after, Fruition consciousness experiences the peace of Nibbāna (Consciousness Enlarged, §613–§617, pp. 285–286).

Earlier, Thittila had said that when true wisdom fully penetrates the three characteristics,

> "the utter uprooting of ignorance is imminent" and understanding becomes supramundane, culminating in the higher wisdom of the arahant who has "full knowledge and insight of the four noble truths."
> (Consciousness Enlarged, §272, p. 135)

This full awakening of wisdom is traditionally called the final purification: purity of knowledge and vision (ñāṇadassana-visuddhi).

At this highest level:

- The window of the mind is completely clear.

- The four Noble Truths are fully understood.

- The path of training is finished; nothing further needs to be done.

9. Real-Life Examples: How the Purifications Touch Daily Life

These stages sound grand, but their beginnings are very simple and reachable.

Purity of conduct:

- You decide not to cheat on a test, even when it is easy.

- You stop sharing cruel jokes online.

- You apologise when you lie.

Each of these is a small piece of sīla-visuddhi.

Purity of consciousness:

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- You practise 5–10 minutes of breathing meditation every day.

- You notice that your mind wanders less, and you come back more quickly.

This is early citta-visuddhi.

Purity of view:

- You catch yourself thinking, “They hurt me,” and then notice,
  “Actually, this is anger in the mind and tightness in the chest.”

- You begin to see experiences as events, not solid “selves.”

This is the start of diṭṭhi-visuddhi.

Purity by overcoming doubt:

- Instead of asking “Why am I always unlucky?”, you start asking,
  “What thoughts, choices, and habits are feeding this pattern?”

This is very simple everyday paccaya-pariggaha – seeing conditions.

Purity of knowing path and not-path:

- You notice clearly: scrolling late at night makes your mind dull and anxious the next day.

- You also notice: meditating or reading Dhamma leaves your mind lighter.

You begin to trust which direction is truly helpful.

The higher purifications may feel far away, but they grow out of these small steps. Every honest effort to keep precepts, calm the mind, and see reality as it is belongs to this path of purification.

10. Summary

- The seven purifications are like seven rounds of cleaning the mind on the way to Nibbāna.

- Visuddhimagga, as summarised by U Thittila, describes them as:
    - Purity of conduct – clean speech and action (sīla-visuddhi).
    - Purity of consciousness – clean attention free from hindrances (citta-visuddhi).
    - Purity of view – seeing only mind and matter, not a solid self (diṭṭhi-visuddhi).
    - Purity by overcoming doubt – understanding cause and effect (kaṅkhā-vitarana-visuddhi).
    - Purity of knowing what is path and not-path – clearly knowing which ways of practice truly lead to freedom (maggāmagga-ñāṇadassana-visuddhi).
    - Purity of knowing and seeing the way – fully matured mundane insight through nine knowledges (paṭipadā-ñāṇadassana-visuddhi).
    - Purity of knowledge and vision – supramundane Path and Fruition fully understanding the Four Noble Truths (ñāṇadassana-visuddhi).
- These purifications grow from soil (right understanding), root (pure conduct and consciousness), and trunk (the higher purities of insight) (Consciousness Enlarged, §494–§499, pp. 243–245).
- Even very simple actions in daily life – keeping precepts, practising a little meditation, watching cause and effect – already belong to this path.

11. Questions for Reflection

1. Which of the first two purifications – conduct or consciousness – feels more developed in your life right now? Which one needs more attention?
2. Can you remember a moment when you saw that an experience was just “mind-and-body” rather than “me” or “mine”? What happened?

3. Think of a problem in your life. How would it look if you saw it in terms of causes and conditions instead of “good” or “bad luck”?

4. What are some habits in your life that clearly feel like “not-path” (leading to more confusion or suffering)? What feels more like “path”?

5. What is one small, realistic change you could make this week that would support purity of conduct or purity of consciousness?

You do not need to understand all seven purifications perfectly right now.

It is enough to see that every kind word, every moment of mindfulness, and every clear seeing of cause and effect is already part of this great cleaning of the heart.

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Chapter 5 – Insight Knowledges and Path Stages

1. Introduction: How Insight Grows Step by Step

In the last chapter we saw the Seven Purifications – like seven rounds of cleaning the mind.

Now we look more closely at how insight actually grows inside those purifications.

The ancient texts describe a series of insight knowledges (in Pāli: vipassanā-ñāṇa).
These are clear moments of understanding that appear as the mind becomes cleaner and more steady.

Venerable U Thittila explains that, in this context, the word “knowledge” is used in a special way: it means mundane insight (lokiya vipassanā), not yet the final supramundane realization. (Consciousness Enlarged, p. 245)

These knowledges:

- start from simple clear seeing of mind and matter,
- deepen into seeing cause and effect,
- then grow into a powerful and balanced seeing of the three marks – impermanence, unsatisfactoriness, and not-self,
- and finally open the door to the supramundane Path and Fruition that take Nibbāna as object. (pp. 245–247, 254–257)

We will describe them in simple language, without trying to memorise all Pāli names.

2. First Insight: Seeing “Just Mind and Matter”

After purity of conduct and purity of consciousness are strong enough, the meditator begins to look very carefully at experience.

Thittila explains that a first stage of insight appears when one realises that only mental and material qualities make up what we call “life” or “self”. This is called “knowledge of delimitation of mind-and-matter” (nāma-rūpa-pariccheda-ñāṇa). (Consciousness Enlarged, p. 245)

When this knowledge is gained:

- we see that thoughts, feelings, reactions are mind events,
- body, posture, sensations are material events,
- there is no solid “something” behind them.

At this point:

- Purity of View (diṭṭhi-visuddhi) is said to be established,
- and there is mundane insight into the First Noble Truth, the truth of suffering (dukkha-sacca). (p. 245)

In simple words:

The first insight knowledge is like realising,
“Ah, there is only mind and body doing their work.
The ‘I’ I used to cling to is just a convenient label.”

3. Second Insight: Seeing Cause and Effect

From that base, the meditator looks deeper.

Thittila writes that by probing more deeply into mental and material qualities, and watching them in terms of past, present, and future, a further insight appears: knowledge of conditionality (paccaya-pariggaha-ñāṇa). (Consciousness Enlarged, p. 245)

With this knowledge:

- we begin to see how one state conditions another.
    - Angry thoughts make the body tense.
    - Kind thoughts soften the face and voice.
    - Certain actions in the past lead to certain results now.

- Doubt about cause and effect fades.

He explains:

- By this knowledge, doubt and uncertainty about the connection between cause and result are overcome.

- This establishes Purity by Overcoming Doubt (kaṅkhā-vitaraṇa-visuddhi).

- At the same time, there arises mundane insight into the Second Noble Truth, the truth of the cause of suffering. (p. 245)

So the second insight knowledge is like realising:

> “Things don’t ‘just happen’ to me.
> My experiences come from conditions.
> When causes change, results also change.”

This gives a deep, quiet confidence in kamma and its results.

4. Third Insight: Seeing the Three Marks and Rise & Fall

When cause and effect is clear, the meditator continues to inspect experience in the light of the three marks:

- impermanence (anicca)

- unsatisfactoriness (dukkha)

- absence of soul / not-self (anattā)

Thittila explains that, by observing mental and material states and seeing their characteristic, function, appearance, and “concurrent footing”, a knowledge arises which he calls “knowledge of comprehension” of the three characteristics (sammasana-ñāṇa). From this, the meditator gains insight into how states come to be and pass away. This is the first phase of knowledge of rise and fall (udayabbaya-ñāṇa, first phase). (Consciousness Enlarged, p. 245)

Because of this:

- the Three Characteristics are no longer just ideas;
- we actually feel the rising and vanishing of experiences;
- the mind becomes more disenchanted with clinging.

Thittila says that the realization of these knowledges:

- brings mundane insight into the Fourth Noble Truth,
  "the path leading to the cessation of suffering" (dukkha-nirodha-gāminī-paṭipadā-sacca),
- and establishes Purity of Knowledge and Vision of What is Path and Not-Path (maggāmagga-ñāṇadassana-visuddhi). (p. 245–246)

At this stage, the meditator can clearly sense:

"This way of seeing is really the path.
That way of reacting is not the path."

5. Deeper Insight: From Rise & Fall to Equanimity

Insight does not stop with seeing rise and fall a little.
It deepens again and again.

Thittila explains that:

- by further attention to the three marks,
- the meditator completes a second, deeper phase of knowledge of rise and fall (udayabbaya-ñāṇa, second phase).

This opens the way for a new purification. (Consciousness Enlarged, p. 246)

He then says:

- The realization of this next purity comes from gaining eight further categories of mundane insight knowledges.

- Taken together, these eight form a series of stages that lead from ordinary insight into conditioned existence to a very high level of understanding where the mind reaches “absolute detachment and balance regarding conditioned things” – this is called equanimity toward formations (saṅkhārupekkhā-ñāṇa). (p. 246)

We may not know the Pāli names of all eight, but we can understand their flavour:

- We see more clearly how everything we cling to is unstable.

- We feel a stronger sense of danger in hanging on to changing things.

- We grow tired of clinging and long for release.

- At last, the mind becomes very even and balanced toward all experiences – pleasant, unpleasant, or neutral.

After these eight knowledges, one more insight appears:

- a final mundane knowledge called “conformity knowledge” (anuloma-ñāṇa).

- Thittila says this is the absolute culmination of mundane insight, and has a level of understanding that matches supramundane insight.

- Because it “conforms” with both mundane and supramundane knowledge, it is seen as a bridge between them.

- Taken together, these nine knowledges form Purity of Knowledge and Vision of the Way (paṭipadā-ñāṇadassana-visuddhi). (p. 246)

We can imagine this point like being right at the crest of a wave:

All ordinary seeing has been refined.
The mind is steady, balanced, and deeply disenchanted with clinging.
It is ready to “flip” into a new kind of seeing.

6. Crossing Over: Change-of-Lineage, Path, and Fruition

What happens next?

Thittila explains that, after these knowledges, attainment of the first supramundane Path is now “virtually automatic.” (Consciousness Enlarged, p. 247)

He describes the process like this:

- The last series of mundane knowledges, plus the Path and its immediate results, are a series of very fast mind-moments in the javana (impulsion) phase of a single thought-process.

- Immediately before the Path arises, there is one transitional mind-moment.

At that moment:

- because there has been full mundane insight into mind-and-matter under the three marks,

- there arises true comprehension of the Four Noble Truths.

- The “lineage of the worldling” is broken, and the “lineage of the noble ones” begins.

- This mind-moment takes Nibbāna as its object and is called “change-of-lineage knowledge” (gotrabhū-ñāṇa). (p. 247)

Immediately after this:

1. Path consciousness (magga-citta) arises, still taking Nibbāna as object.

2. This is followed by several moments of Fruition consciousness (phala-citta), enjoying the peace of Nibbāna.

Together, this whole event is described as Purity of Knowledge and Vision (ñāṇadassana-visuddhi), the final purification. (pp. 247, 285–286)

From this point, the person is no longer a worldling (puthujjana).
They have entered the stream of noble disciples.

7. The Four Paths and Four Fruitions

Supramundane realization does not happen only once.

Thittila explains that there are four fundamental categories of supramundane attainment, and each has two parts: (Consciousness Enlarged, p. 254–255)

- a Path consciousness (magga-citta) – the active moment that cuts certain fetters,

- a Fruition consciousness (phala-citta) – the direct result, which also takes Nibbāna as object.

These are:

1. Path of stream-entry (sotāpatti-magga)
    - and its Fruition (sotāpatti-phala)
2. Path of once-return (sakadāgāmī-magga)
    - and its Fruition
3. Path of non-return (anāgāmī-magga)
    - and its Fruition
4. Path of arahantship (arahatta-magga)
    - and its Fruition

So there are eight supramundane cittas in all: four paths and four fruitions. The texts say that these eight states together are the complete unfolding of penetrative insight, from the first entry to the final peak of arahantship. (p. 256)

Elsewhere, Thittila notes that only those who have cast off certain fetters can take Nibbāna as their object and have this supramundane consciousness. Ordinary “productive” states of a worldling, even good ones, are still tied to the wheel of birth and death. (pp. 33, 164)

8. Three Kinds of Persons: Worldling, Learner, and Non-Learner

On page 259, Thittila explains how these stages relate to types of persons:

- Anyone who has not yet reached any of the four paths is a worldling (puthujjana), “the average person,” separate from those who experience Nibbāna. (p. 259)

- Those who have reached any of the first three paths and fruitions, or only the fourth path without its fruition, are called learners (sekha). They are “still in the course of gaining perfection.” (p. 259)

- One who has reached the Fruition of the fourth path (arahantship) is called non-learner (asekha). He or she has reached final emancipation; nothing further needs to be learned on the path. (p. 259)

So in very simple terms:

- Worldling: has not yet broken into supramundane insight.

- Learner: has tasted Nibbāna, but still has work to do.

- Non-learner: an Arahant, whose work is complete.

9. Real-Life Picture: Learning in Layers

All this can sound very technical, but think of learning a difficult skill, like playing piano or solving maths problems:

1. At first you just know pieces of information (notes, formulas).

2. Then you see connections: how notes form chords, how formulas apply to problems.

3. Then understanding deepens; you can see patterns and avoid common mistakes.

4. At some point, there is a “click” – suddenly you can do it smoothly.

5. Later, this first success is refined again and again, leading to mastery.

In the same way:

- The insight knowledges are like different layers of understanding your own experience.

- Change-of-lineage and Path are like that deep “click” where the whole way of seeing shifts.

- The four Paths and Fruitions are like four great breakthroughs, each deeper than the last.

The Abhidhamma and commentaries give names and order to these stages so we can recognise them, respect them, and not confuse early insights with final freedom.

10. Summary

In this chapter we saw that:

- The word “knowledge” (ñāṇa) in this context means mundane insight, which grows step by step. (Consciousness Enlarged, p. 245)

- Early insight knowledges include:

    - Seeing mind and matter only, establishing Purity of View and insight into the First Noble Truth.

    - Seeing cause and effect, overcoming doubt and seeing the Second Noble Truth.

- Seeing the three marks and rise & fall, leading to clear sense of what is path and not-path, and insight into the Fourth Noble Truth. (pp. 245–246)

- Deeper insight knowledges lead to equanimity toward all formations (saṅkhārupekkhā-ñāṇa) and finally to conformity knowledge (anuloma-ñāṇa), which is the highest mundane insight and matches supramundane understanding. Together nine knowledges are Purity of Knowledge and Vision of the Way. (p. 246)

- After this, a single mind-moment of change-of-lineage turns the worldling into a noble disciple, followed by Path and Fruition taking Nibbāna as object. This is Purity of Knowledge and Vision, the final purification. (p. 247)

- There are four Paths and four Fruitions: stream-entry, once-return, non-return, and arahantship – eight supramundane cittas that complete the journey of insight. (pp. 254–256)

- Persons are grouped as worldlings, learners (who have some Path and Fruition), and non-learners (arahants who have completed the path). (p. 259)

In the next chapter, we will look more closely at how these insights and Path stages relate to our actual practice of mindfulness, especially in daily life.

11. Questions for Reflection

1. Which part of this chapter felt most clear to you: seeing mind and matter, seeing cause and effect, or hearing about Path and Fruition?

2. Does the idea that insight grows in stages make practice feel more realistic and step-by-step? Why or why not?

3. Can you recall a time in your own life when you saw a pattern of cause and effect more clearly than before? How did that change your behaviour?

4. How do you feel when you hear about the terms worldling, learner, and non-learner? Do they motivate you, confuse you, or something else?

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5. If you imagine your practice as climbing a mountain, where do you feel you might be now – just starting, in the middle, or nearing a “view point”? What small step would help you continue?

You do not need to “reach” these stages quickly.

Simply understanding that the path unfolds in orderly steps can help you walk it with more patience, faith, and gentleness toward yourself.

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Chapter 6 Practising Mindfulness in Daily Life

1. Introduction

In the last chapters, we learned about calm (samatha), insight (vipassanā), the forty meditation subjects, the seven purifications, and the stages of insight knowledge. All of these can sound very “meditation hall” or “retreat center” based.

But the Buddha’s path is not only for a special time or special place. It is for **every moment** of our lives.

Abhidhamma shows us that, in each tiny moment, a mind (citta) arises with many mental factors (cetasikas). Each moment is shaped by past actions (kamma) and is also **creating new kamma** for the future. When we understand this, we see that normal daily life is the real training ground.

In this chapter, we will see how to bring mindfulness into:

- Our thoughts
- Our speech
- Our actions

We will connect this with the three trainings: **moral practice (sīla)**, **mental development (bhāvanā)**, and **wisdom (paññā)**.

2. Everyday Life as a Stream of Mind Moments

Abhidhamma explains that a “person” is really a flow of mental and material events: **nāma** (mind) and **rūpa** (matter). When we study how consciousness arises through the six doors (eye, ear, nose, tongue, body, mind), we see how even very small events affect our day-to-day existence.

Venerable U Thittila says that, when we uncover the details of how “very ordinary occurrences” take place, we gain a deeper understanding of why some kinds of behaviour and practice help our progress and others do not.

So, simple events like:

- Seeing a message on your phone
- Hearing someone shout your name
- Feeling tired after school

are not trivial. They are chances to **see how mind works**, and to choose skilful responses.

Abhidhamma also says that knowledge is not for its own sake. It should lead to a “deeper and penetrating state of understanding” that can arise when we apply it.

Mindfulness in daily life means:
Noticing what is happening in your mind and body, and gently steering it in a wholesome direction.

3. Three Doors of Action: Body, Speech, and Mind

Our actions (kamma) come through three “doors”:

1. **Body** – what we do
2. **Speech** – what we say
3. **Mind** – what we think and intend

U Thittila points out that if we keep careful watch over the character of the actions we perform—mental, vocal, or bodily—then we can regulate the character of future results.

He explains that present **unskilful** action makes preparation for further unskilful action, while present **skilful** action makes the way for more skilful action in the future.

This is why mindfulness is so important in daily life. If we are not mindful, our habits run on their own. If we are mindful, even for a short moment, we can choose:

- Not to follow anger
- Not to follow greed
- Not to follow laziness

Instead we can choose generosity, goodwill, and wisdom — the three good roots.

4. The Three Trainings in Daily Life

Abhidhamma summarises our practice as three interlinked trainings:

- **Moral practice (sīla)**
- **Mental development (bhāvanā)**
- **Wisdom (paññā)**

U Thittila explains:

- **Purity of conduct (sīla-visuddhi)** is skilful, wholesome activity. This is called moral practice.
- **Purity of consciousness (citta-visuddhi)** is the cultivation of consciousness free from hindrances and demerit, directed toward insight. This is mental development.
- **Purity of view (diṭṭhi-visuddhi)** is wisdom, the knowledge that grows together with moral practice and meditation.

He says that progress towards Nibbāna depends on the **proper cultivation of this threefold interdependence**.

For daily life, this means:

- Keep the **five precepts** as your basic moral practice (for lay people).

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- Develop some form of **regular meditation**, even a little.

- Try to **understand your experience** in terms of mind, matter, and the three characteristics (impermanence, unsatisfactoriness, non-self).

Every small effort in these three areas supports the others.

5. Mindfulness and Discrimination in Everyday Choices

Abhidhamma shows that understanding grows in “soil” made of aggregates, bases, elements, truth, and dependent origination, with **purity of moral practice and purity of consciousness as its root**.

U Thittila notes that the teaching emphasises the **necessity for mindfulness, and thus for discrimination** in respect of the three classes of action (body, speech, and mind), and attention to how they are performed. Without this, progress to higher stages of insight cannot take place.

So daily mindfulness has two aspects:

1. **Noticing** – seeing clearly: “This is anger,” “This is kindness,” “This is greed,” “This is wisdom.”

2. **Discriminating** – knowing: “This leads to more suffering,” or “This leads to more peace.”

Even a small moment of clear seeing and wise choosing is a step towards purification.

6. Making Actions Deeper: From Two Roots to Three Roots

U Thittila explains that some skilful actions are based on **two good roots** (generosity and goodwill), while others are based on **three good roots** (generosity, goodwill, and knowledge).

For example, if you do something kind because it feels right or because it is your habit, but you do not think deeply about it, this is a **two-rooted** good action.

It is still very good. It builds moral practice and creates good results in the future.

But if you also reflect:

- “This act is wholesome.”

- “This supports the path.”

- “This reduces greed, hatred, and delusion.”

then **wisdom** is present. The action becomes **three-rooted**, and its power for progress increases.

Daily mindfulness means gradually turning more of our good actions into three-rooted actions by adding wise reflection.

7. Two Ways of Insight in Daily Life

U Thittila explains that there are two ways to reach insight into impermanence, suffering, and non-self:

1. Based on **jhāna** (calm meditation)

2. Based on **analytic knowledge**—through Abhidhamma methods and “dry insight” (sukkha vipassanā)

He also says that purity of consciousness can be completed either:

- By practising jhāna first and then attaining supramundane states (samatha-vipassanā)

- Or by attaining supramundane states without jhāna, as dry insight (sukkha-vipassanā)

For most people in daily life, deep jhāna may be hard. But we can still:

- Learn the Abhidhamma view of mind and matter

- Apply this understanding to our experiences

- Notice the three characteristics in body, feeling, and mind

In this way, our ordinary day becomes a field for **dry insight**.

8. Simple Daily-Life Examples

Let's look at a few simple scenes and see how Abhidhamma-based mindfulness works.

Example 1: Someone criticises you

A friend or family member blames you. Right away, you may feel:

- Heat in the body
- Thoughts of defence: "I am right, they are wrong"
- A push to speak harsh words

Without mindfulness, the mind may fall into **hatred (dosa)** and perhaps also **wrong view** ("I am always right").

With mindfulness, you can pause and think:

- "This is unpleasant feeling."
- "Anger is arising."
- "If I answer with kindness, I build the roots of goodwill and wisdom."

You may still speak firmly, but you try not to hurt. Here, you are training **sīla**, **bhāvanā**, and **paññā** together.

Example 2: Helping someone without thinking much

You see a classmate struggling with homework. You help them simply because it feels natural. This is good and beautiful, but maybe you do not reflect deeply on kamma or Dhamma. U Thittila calls this a **two-rooted** good action: generosity and goodwill are there, but knowledge is not strong.

Later, if you quietly think:

- "This helps lessen selfishness."

- “Helping others supports the path and shapes my future mind.”

you bring **wisdom** into the act. That same habit becomes a support for insight.

Example 3: Feeling stuck in remorse

You remember something unkind you did. The mind keeps turning it over, feeling bad. This is like the hindrance of **remorse (kukkucca)**, which U Thittila says causes a worried state of mind and prevents turning attention to the meditation object.

He explains that when there is moral behaviour, there is no basis for remorse. In its place there is **gladness, zest, calmness**, and ability for action.

So in daily life you can:

- Acknowledge: “Yes, I acted unskilfully.”
- Decide: “From now on I will act differently.”
- Do a good deed to repair the mind.

This moves you from being stuck in regret to building **mental pleasure and calm** that support meditation.

9. Summary

In this chapter we saw that:

- Life is a stream of mind-moments, each with power to shape the future.
- Our actions through body, speech, and mind create results, so watchfulness over these three doors is crucial.
- The three trainings—moral practice, mental development, and wisdom—must grow together.
- Good actions can be made deeper by adding wisdom, turning two-rooted goodness into three-rooted goodness.

- Insight can arise with or without jhāna; Abhidhamma understanding supports “dry insight” in daily life.

Mindfulness in daily life is not a special technique for a special place. It is simply **remembering to know what is happening**, and gently guiding it towards wholesome roots and insight.

10. Questions for Reflection

1. Today, can you recall one moment when you spoke without mindfulness? What root (greed, hatred, or wisdom) seemed strongest then?

2. Think of a kind action you did recently. Did you reflect on its deeper meaning, or was it mostly habit? How could you add wisdom next time?

3. Which unskilful habit (for example, anger, laziness, gossip) would you like to observe more carefully this week?

4. When you feel regret or self-criticism, how can you turn that energy into calm, wholesome action instead of staying stuck?

If you like, you can write your answers in a notebook. That itself is a form of **mindfulness with wisdom**.If you’re ready, we can continue to the next chapter and look even more closely at how formal meditation and daily-life mindfulness support each other on the path.

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Chapter 7 – Obstacles on the Path: The Five Hindrances

1. Introduction: Why the Mind Feels Blocked

By now we have seen a clear picture of the path:

- morality (sīla)
- mental development (bhāvanā)
- wisdom (paññā)

We also saw how calm (samatha) and insight (vipassanā) grow step by step.

But when we actually sit down to meditate, we quickly notice something:

- The mind does **not** just stay calm and clear.
- It gets **pulled**, **pushed**, **foggy**, **jumpy**, or **confused**.

The old texts call these inner blocks the **five hindrances**. They are like five strong weeds that stop the plant of meditation from growing well. In *Consciousness Enlarged*, Venerable U Thittila explains that ignorance and craving give rise to many “undesirable qualities, such as roots, fetters, hindrances and latent tendencies,” all connected with the round of birth and death. (see p. 302 / PDF p. 312)

The five hindrances are special because they directly **block concentration and insight**. This chapter will show:

- what they are,
- how they work in the mind,
- how the Abhidhamma describes them,
- and how we can work with them in daily life.

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2. Bad Roots and Hindrances

Abhidhamma often speaks about **roots** – basic forces in the mind that support many other mental states.

The three bad roots are:

- **Greed** (lobha)
- **Hatred** (dosa)
- **Delusion** (moha)

On page 33 (PDF p. 43), when talking about greedy states of mind, U Thittila summarises the ancient definition: greed is the "bad root" that supports and feeds many other unwholesome states. In the same way, later (p. 67 / PDF p. 77) he shows how some mind-states are rooted only in dullness and delusion, without obvious greed or hatred.

The **hindrances** grow out of these bad roots. They are not separate "things" living inside us. They are **patterns of mental energy** that arise when greed, hatred, and delusion take certain shapes.

The five hindrances are:

1. Wish for sense pleasure (kāmacchanda)
2. Ill will (byāpāda)
3. Sloth and torpor (thīna–middha)
4. Distraction and remorse (uddhacca–kukkucca)
5. Doubt (vicikicchā)

They pull the mind away from the meditation object and away from clear insight.

3. The Five Hindrances – In Simple Language

1. Wish for Sense Pleasure (Kāmacchanda)

On printed page 189 (PDF p. 199), U Thittila explains that **“wish” (chanda)** is the searching aspect of craving and greed. It has the function of reaching out for an object, like “stretching out a mental hand to grasp.”

This first hindrance is that strong **wanting** for sense objects:

- wanting to see something nice,
- wanting to hear music,
- wanting tasty food,
- wanting to scroll your phone,
- wanting pleasant thoughts.

In meditation it shows up as:

- “I want this to be more peaceful.”
- “I want this pain to go away.”
- “I want interesting experiences.”

The mind keeps looking around for something better than the present moment.

2. Ill Will (Byāpāda)

Ill will is the opposite movement: instead of reaching out to grab, the mind pushes away with dislike or hatred.

In the section on joy (pīti), U Thittila notes that when there is gladness and elation, “there cannot exist at the same time grounds for vexation,” which are the base of hatred; thus, **ill will is inhibited by zest** (see p. 196 / PDF p. 206).

Ill will shows up as:

- anger at someone,
- harsh self-criticism,
- silent resentment,
- wishing to hurt or exclude.

In meditation, this might be:

- “I hate this noise.”
- “I’m so bad at this.”
- “Why is this teacher so annoying?”

The mind burns instead of resting.

3. Sloth and Torpor (Thīna–Middha)

On page 196–197 (PDF p. 206–207), U Thittila explains that **sloth** is slowness or lack of zeal in consciousness, while **torpor** is a heaviness of feeling, perception, and other mental factors. It is not just physical tiredness.

Sloth and torpor appear as:

- heavy, foggy mind,
- nodding, sleepiness,

- “I can’t be bothered,”
- dull, blank feeling.

In meditation, you might find your head dropping, or your mind fading into a half-dreamy state.

4. Distraction and Remorse (Uddhacca–Kukkucca)

In a table on page 315 (PDF p. 325), U Thittila gives short meanings: **distraction** has the general character of “disquietude” and unsteadiness; **remorse** is “bewailing” past actions, turning them over in the mind.

Together they feel like:

- restlessness (mind constantly jumping),
- replaying past mistakes,
- worrying whether you did right or wrong,
- mental “turmoil”.

In meditation, this might be:

- “Did I say the wrong thing?”
- “I should have done that differently.”
- or just endless planning, memories, and fantasies.

5. Doubt (Vicikicchā)

On page 71 (PDF p. 81), doubt is described as “puzzlement” and “oscillation” – the mind swinging between two views and unable to decide. It is “not plunging in,” a kind of rigid hesitation.

Doubt shows up as:

- “Is this meditation even working?”
- “Is this the right method?”
- “Can I really do this? Maybe not…”

In meditation, doubt makes you half-hearted. You sit, but you don’t quite commit.

4. How Jhāna Factors Oppose the Hindrances

One beautiful part of U Thittila’s book is **Chart 10** (printed page 329 / PDF p. 339). It shows, in a simple list, how each hindrance is **inhibited** by one of the **five jhāna factors**:

Hindrance → Constituents of Jhāna that inhibit it:

1. Wish for sense pleasure → **One-pointedness** (ekaggatā)
2. Ill will → **Zest / joy** (pīti)
3. Sloth & torpor → **Initial application** (vitakka)
4. Distraction & remorse → **Mental pleasure** (sukha)
5. Doubt → **Sustained application** (vicāra)

Earlier, in the text on concentration (around p. 189–200 / PDF p. 199–200), he explains in more detail:

- **Wish for sense pleasure** is driven by craving for new objects; **one-pointedness** is steady, content with one object and free from that sense desire, so it negates “wish” in every way.
- **Ill will** grows on unpleasant feeling and vexation; **zest/joy** fills the mind with gladness, leaving no room for that angry tightness.

- **Sloth and torpor** are heaviness of mind; **initial application** is like lifting the mind up and placing it on the object again and again, shaking off dullness.

- **Distraction & remorse** shake the mind; **mental pleasure** gives inner ease, which calms agitation.

- **Doubt** wavers between options; **sustained application** keeps the mind gently but firmly examining the chosen object.

You don't need to remember all Pāli words. The key idea is:

Each hindrance has an **opposite quality**.
When we grow that opposite, the hindrance becomes weaker.

5. Working with Hindrances in Practice

In the section on sloth and torpor (around p. 196–199 / PDF p. 206–207), U Thittila quotes the Buddha saying that **strenuous energy** is the special quality that stops unarisen sloth and torpor from arising, and removes it when it has arisen. The same is true, in different ways, for all hindrances:

- They are not "bad spirits."

- They are habits in our own mind.

- They can be balanced by opposite, wholesome qualities.

We can work with them in three simple steps:

1. **Recognise**

    - Name it silently: "Desire… anger… sleepiness… restlessness… doubt."

    - This already gives a little space.

2. **Understand**

- See what root is behind it: greed, hatred, delusion.
- Notice what it does to your body and mind.
- Remember: “This is a hindrance, not a friend.”

3. **Balance**

- If there is wish for pleasure → gently steady the mind on one object (e.g., breath).
- If there is ill will → bring in kindness or gratitude.
- If there is sloth → sit up straighter, open your eyes, or arouse energy.
- If there is restlessness/remorse → soften the body and enjoy each calm breath.
- If there is doubt → return to simple practice and stay with it for a while.

Abhidhamma’s analysis of mind is not just theory; it shows exactly **which wholesome qualities** are missing when a hindrance appears, and which must be strengthened to move on.

6. Everyday Examples

Example 1 – Phone craving during meditation

You sit to watch the breath. After two minutes, a thought comes:
“I should check my messages.”

You feel a pull, almost like your hand wants to reach for the phone by itself.

- This is **wish for sense pleasure**.
- You recognise: “Ah, craving is pulling my attention.”
- You decide: “For five more minutes I will stay with just this breath.”

- You keep returning to the breath whenever the urge comes.

Here you are training **one-pointedness**. Each time you stay, the hindrance becomes a bit weaker.

Example 2 – Anger after a harsh comment

Someone at school laughs at you. Later, during sitting, the face appears in your mind. You feel tightness in your chest and hot thoughts like, “I hope they fail.”

- This is **ill will**.
- You recognise the burning feeling and the hard story “they are bad.”
- You remember: “Ill will blocks my own peace.”
- You gently bring up **loving-kindness**:
    - “May I be free from anger.”
    - “May they also be free from suffering.”

You may not feel loving right away, but the intention already starts to loosen the knot.

Example 3 – Sleepiness on the cushion

You sit after a long day. Within a few minutes, your head droops. The breath becomes dreamy.

- This is **sloth and torpor**, not just healthy sleep.
- You straighten your posture, open your eyes a little, maybe sit on a harder seat.
- You renew your effort: “I will stay awake with ten clear breaths.”

You are using **energy** and **initial application** – lifting the mind back onto the object.

Example 4 – Worry and regret before sleep

At night, you lie in bed replaying something unkind you said. Your mind swings between “I was wrong” and “It was their fault.”

- This is **distraction and remorse**.
- You recognise the endless replay.
- You decide to apologise tomorrow if needed, then return attention to the present:
    - the feeling of the body lying down,
    - the soft in and out of the breath.

You invite **mental pleasure** – the simple ease of being here now – to calm the turmoil.

Example 5 – Doubt about practice

You read about many meditation methods and Path stages. You think: “Maybe my way is wrong. Maybe I should switch.”

- This is **doubt**.
- You recognise the mind swinging between options.
- You recall what you already know works: a simple, honest mindfulness practice.
- You commit: “For this month, I will stay with this method and just observe.”

You are practising **sustained application** – staying with one chosen object and path.

7. Summary

In this chapter we learned:

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- The five hindrances grow from the three bad roots: greed, hatred, and delusion.

- They are: wish for sense pleasure, ill will, sloth & torpor, distraction & remorse, and doubt.

- Abhidhamma gives careful descriptions of each, showing how they disturb the mind and block insight.

- The five **jhāna factors** – initial application, sustained application, zest, (mental) pleasure, and one-pointedness – each oppose a specific hindrance (see Chart 10, printed p. 329 / PDF p. 339).

- We work with hindrances by recognising them, understanding their roots and effects, and balancing them with opposite wholesome qualities.

- Everyday life gives many chances to practise this: with phones, friends, school stress, regret, and confusion.

Hindrances are not proof that you are “bad at meditation.”
They are the **very material** you must work with. Every time you notice one and respond wisely, you are already walking the path of purification.

8. Questions for Reflection

1. Which of the five hindrances do you meet most often – desire, ill will, sleepiness, restlessness/remorse, or doubt?

2. Can you remember a recent situation where that hindrance appeared very clearly? What happened in your body and thoughts?

3. What opposite quality could you cultivate to balance that hindrance (for example, one-pointedness for desire, kindness for ill will, energy for sloth)?

4. During your next meditation, can you spend a few minutes just watching which hindrance shows up most strongly, without judging yourself?

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5. How does it feel to think of hindrances not as enemies, but as teachers that show you **exactly where** you need to grow?

You can write your answers in a notebook.

Looking honestly at your own mind is itself a powerful step on the path.

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Chapter 8 – Deep Calm: Jhāna and Sublime States

1. Introduction: When Calm Becomes Very Deep

In earlier chapters we spoke about:

- ordinary calm and insight,
- the five hindrances,
- and how concentration supports wisdom.

Now we look at something more rare and deep: **jhāna**.

Jhāna is a special kind of calm where the mind becomes **very steady, bright, and peaceful**. The Abhidhamma calls these deep states **mahaggata** – “lofty” or “sublime” states of mind, higher than our usual sense-based thinking.

This chapter will not try to turn you into a jhāna expert. Instead, it will:

- explain what jhāna is in simple words,
- show how it grows from basic concentration,
- show why it is helpful (but not absolutely required) for insight,
- and give some gentle examples so you can relate this to your own practice.

2. Low States and Sublime States

Abhidhamma divides our experiences into:

- **“Low” (paritta)** states – ordinary consciousness tied to the five senses and everyday life.
- **“Sublime” (mahaggata)** states – higher, more refined mind states, such as jhānas and the formless attainments.

"Low" here does not mean "bad". It just means "limited" and "small" compared to the higher training of the mind. Ordinary kindness, generosity, and mindfulness in daily life are still in this low group, because they are mixed with sense-contact and many changing conditions.

The **sublime states** are different:

- They are free, at least for a time, from the pull of the five senses.
- The mind is unified on one object.
- The five jhāna factors (initial application, sustained application, joy, happiness, and one-pointedness) become very strong.

When these factors dominate and the five hindrances are held down, the mind has "moved" from low states to mahaggata states.

3. What Is Samatha-Bhāvanā?

Venerable U Thittila explains that **mental development of calm (samatha-bhāvanā)** is the branch of practice that cultivates these sublime states.

He says:

- *Samatha* is another name for **samādhi**, concentration.
- The Book of Analysis describes samādhi as "stability, steadfastness, firmness of consciousness, non-distraction, non-wavering, calmness… right concentration."
- So **samatha-bhāvanā** means: practice directed to achieving strong concentration through mahaggata states (like jhāna).

This practice is **different from** insight meditation (*vipassanā-bhāvanā*), which is focused on clearly seeing impermanence, unsatisfactoriness, and not-self. But samatha and vipassanā can support each other.

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4. How Jhāna Grows from Basic Concentration

The path into deep calm starts very simply:

1. You take a meditation subject (like breath, a kasina disk, loving-kindness).

2. You keep bringing the mind back to it.

3. The five jhāna factors gradually become stronger:

    - **Initial application (vitakka)** – lifting the mind onto the object.

    - **Sustained application (vicāra)** – keeping it there, gently "stroking" or surveying the object.

    - **Joy (pīti)** – a light, happy energy.

    - **(Mental) pleasure (sukha)** – comfortable ease in body and mind.

    - **One-pointedness (ekaggatā)** – the mind stays with one object without scattering.

U Thittila explains that as these five factors are intentionally strengthened, they are "promoted to a position of virtual dominance." When that happens, the **five hindrances** are balanced out and a "transition from sense-sphere states (kāmāvacara) to mahaggata states" can be effected.

The first mahaggata state of this kind, based on a form object like a kasina, is called **first rūpa-jhāna**. In it, all five jhāna factors are very strong, and the hindrances are "held in complete abeyance."

Later, as practice grows, some jhāna factors can be dropped (like initial application, then sustained application, then joy, then even pleasure), leading to **higher rūpa-jhānas** with more refinement and equanimity.

Beyond these are the **four arūpa-jhānas** (formless jhānas), based on non-material objects such as infinite space, infinite consciousness, nothingness, and neither-perception-nor-non-perception. These are described as the most highly evolved mundane (worldly) states of mental development.

You do **not** need to understand all technical details now. It is enough to know:

> Jhāna is a family of very deep, refined concentration states
> that grow out of carefully strengthened basic mindfulness.

5. Jhāna and Insight: Stepping Off into Wisdom

Is jhāna required for insight? The Abhidhamma answer is **"Yes and no."**

- On one hand, Thittila clearly states that developing mahaggata states is **"not mandatory"** for the attainment of insight.

- On the other hand, he says this practice is of "the greatest assistance" because it inhibits the hindrances and gives great stability.

He also insists that **concentration (samādhi)** is the "concurrent footing" of wisdom (paññā):

> Concentration is specified as the footing of wisdom.
> Therefore, where penetrative insight is to be achieved,
> concentration—right concentration—must be exercised.

So there are two main ways:

1. **Dry insight (sukkha-vipassanā)**
    - Based on skilful sense-sphere states (good everyday mindfulness and concentration).
    - Does not require actual jhāna, but still needs some stability.
2. **Insight based on jhāna (samatha-vipassanā)**
    - Jhāna is developed first.
    - Then, from that strong calm, the meditator turns the mind to the three characteristics and gains insight.

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Thittila describes the second way in a simple procedure:

- First, the meditator develops, for example, **first rūpa-jhāna** on a suitable object.
- In that state the five hindrances are completely inhibited, and the jhāna factors dominate.
- Then he or she **redirects concentration** away from the original object to one of the three marks: impermanence, suffering, or not-self, while carefully keeping the jhāna factors intact.
- If penetrative insight is gained into that one characteristic, insight into all three follows automatically, and there is a transition from mundane jhāna to **supramundane Path and Fruition** taking Nibbāna as object.

So jhāna can be like a **high diving board** from which the mind “dives” into supramundane realization. But it is also possible to walk steadily into the water from the shallow end through dry insight, as long as concentration is sufficient.

6. Jhāna and Everyday Concentration

For most of us, full jhāna may feel very far away. Still, we can understand it by comparing it with simpler experiences.

Think of times when your mind was very focused, for example:

- drawing or painting for a long time,
- practising a musical instrument,
- reading a story you love,
- playing a sport where you are “in the zone”.

In those moments:

- you are not easily distracted,

- the mind feels unified,
- you may feel happy or peaceful.

This is **not** the same as jhāna, but it is a **small shadow** of what strong concentration feels like. Jhāna is much stronger, cleaner, and free from the five hindrances, but it grows from the same basic qualities:

- staying with one thing,
- dropping needless distractions,
- and enjoying wholesome calm.

So when you sit with the breath for five or ten minutes and manage to stay with it a little more each day, you are:

- weakening the hindrances,
- strengthening the basic “muscle” of concentration,
- preparing conditions for deeper calm in the future.

7. Real-Life Examples

Example 1 – Homework and Jhāna Factors

You sit down to do homework.

- At first, your mind wants to check your phone (wish for sense pleasure).
- You gently bring it back to the page (initial application).
- You keep it there, reading line after line (sustained application).

- As you understand more, you feel a small joy (“Oh, I get it now!”).
- There is some mental pleasure: it feels good to be focused.
- For a while, your attention is one-pointed on the task.

Again, this is not jhāna, but it **uses the same factors** at a weaker level. Knowing this can make your daily study feel like part of the path, not something separate.

Example 2 – A Peaceful Walk

You go for a quiet walk in nature.

- You decide to place attention on the **feeling of your feet** touching the ground.
- Every time your mind wanders, you return to that feeling.
- After some minutes, the mind becomes quieter.
- You start to enjoy the rhythm of walking – a gentle happiness.

Here you are doing a simple version of **kāyagatā-sati** (mindfulness of the body), using it as a calm meditation subject. Over time, such regular, gentle practice can become the base for much deeper concentration.

Example 3 – Sitting with the Breath

You sit for 15 minutes and decide: “I will stay with the in-breath and out-breath.”

- First 5 minutes: mind jumps everywhere. You keep pulling it back.
- Next 5 minutes: the breath becomes clearer. You notice small gaps between thoughts.
- Last 5 minutes: the breath feels smooth, the body more relaxed. There is a small sense of happiness and stillness.

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You have not reached jhāna, but you have touched **samatha-bhāvanā** – mental development of calm. If you continue patiently over months and years, this small seed can grow into much stronger concentration.

8. Summary

In this chapter we learned that:

- Abhidhamma distinguishes between **“low” (paritta)** states tied to sense desire and **“sublime” (mahaggata)** states like jhāna.

- **Samatha-bhāvanā** is mental development of calm – practice aimed at strong concentration through mahaggata states. Samatha is another name for samādhi, described as stability and non-distraction of consciousness.

- Jhāna grows when the five jhāna factors (initial application, sustained application, joy, pleasure, one-pointedness) become dominant and the five hindrances are held down, allowing a transition from ordinary (kāmāvacara) to sublime (mahaggata) states.

- Developing mahaggata states is **not mandatory** for insight, but it is of great help, because concentration is the “concurrent footing” of wisdom.

- Jhāna can be used as a **stepping-off point**: once jhāna is attained, the meditator redirects concentration to one of the three characteristics; if penetrative insight arises, it leads to supramundane Path and Fruition taking Nibbāna as object.

Even if full jhāna feels far away, every honest effort to calm the mind and stay with one object is already part of this path.

9. Questions for Reflection

1. When in your daily life do you feel your mind is most **one-pointed** (for example, when drawing, gaming, playing music, or reading)?

2. How does that focused state feel different from your usual scattered attention?

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3. Does knowing that deep calm (jhāna) is **not compulsory** for insight make you feel more relaxed about your own practice? Why or why not?

4. What is one simple way you could strengthen **basic concentration** this week (for example, 10 minutes of breath meditation, or mindful walking)?

5. When you next feel a hindrance strongly (desire, anger, sleepiness, restlessness, doubt), can you experiment with gently returning to one object, just for a few breaths, as a small step towards deeper calm?

You can write your answers in a notebook if you wish.

Remember: in this training, **small, steady steps** are far more important than big dramatic experiences.

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Chapter 9 Right Effort, Right Mindfulness, Right Concentration

1. Why these three factors matter

In earlier chapters we spoke about calm (samatha), insight (vipassanā), the hindrances, and even deep concentration (jhāna). In Abhidhamma, all this is gathered into a clear path.

The Buddha's way to the end of suffering is called the Noble Eightfold Path. It has eight parts, but they can be grouped into three trainings:

- **Moral practice (sīla)** – right speech, action, livelihood
- **Mental development (bhāvanā)** – right effort, right mindfulness, right concentration
- **Wisdom (paññā)** – right view, right thought

The texts explain that the way leading to the cessation of suffering *is* this Noble Eightfold Path, and that it must be balanced in terms of morality, mental development, and wisdom in order to reach supramundane insight and Nibbāna.

In this chapter we look closely at the **mental development** part:

- Right effort (sammā-vāyāma)
- Right mindfulness (sammā-sati)
- Right concentration (sammā-samādhi)

These three are the "engine" that drives meditation forward.

2. The hindrances and the need for training

Earlier we saw the **five hindrances**:

1. Sense desire
2. Ill will

3. Sloth and torpor

4. Restlessness and remorse

5. Doubt

The Abhidhamma says this group “constitutes a significant obstacle to the ability of consciousness to arise and dwell for any considerable length of time on a given object.” In simple words: they stop the mind from staying with the meditation object. They “inhibit the ability to concentrate.”

Because of this, the text strongly stresses **right effort, right mindfulness, and right concentration** as parts of the Noble Eightfold Path, especially in their role as **mental development**. They are called “of paramount importance” in practical matters of achieving concentration and moving toward insight.

So, these three are like tools that help us:

- Calm and balance the mind
- Hold the meditation object
- See clearly, without being pushed around by greed, anger, or confusion

3. Right Effort – the energy of the path

Abhidhamma explains **right effort** as a very active training. Quoting from the Book of Analysis, it says that a meditator:

- “Engenders wish, makes effort, arouses energy, exerts the mind, strives for the non-arising of evil bad states that have not arisen …
- Strives for the abandoning of evil bad states that have arisen …
- Strives for the arising of good states that have not arisen …

- Strives for the stabilizing, increase, development, and completion of good states that have arisen."

We can put this into simple language:

1. **Stop bad things from starting**
2. **Let go of bad things already present**
3. **Bring up good states not yet there**
4. **Protect and grow good states already there**

In Abhidhamma, "bad states" are rooted in greed, hatred, and delusion, and "good states" are rooted in generosity, goodwill, and wisdom.

Right effort is like the **"coach"** of your mind. It says:

- "Don't feed this angry thought."
- "You have some kindness here, keep it going."
- "Stay with the breath, don't drift away."

Without right effort, meditation is weak. With it, the hindrances slowly lose their power.

4. Right Mindfulness – constant, clear knowing

In a passage quoted from the Book of Analysis, the text speaks about **equanimity and mindfulness** in advanced concentration. It says:

- Equanimity is the "state of balance of consciousness."
- Mindfulness is "constant mindfulness … right mindfulness."

- Because of equanimity, “this mindfulness is unobstructed, very pure, and very clear.” It calls this **“purity of mindfulness caused by equanimity.”**

This is a deep jhānic level, but it shows what **right mindfulness** really is:

- It is **constant** – not on-again, off-again
- It is **unobstructed** – not blocked by hindrances
- It is **very pure and clear** – it sees objects without confusion

In everyday practice, we start much more simply, but we move in the same direction. Right mindfulness means:

- Knowing **what** is happening now (breath, feeling, thought, intention…)
- Knowing it as it **really is**, not as “I, me, mine”
- Remembering the meditation object and coming back to it gently

Mindfulness and effort work together. Effort brings the mind back; mindfulness **remembers and knows**.

5. Right Concentration – one-pointedness and insight

The Abhidhamma explains that for insight to arise, **concentration must be present**. It even says that concentration is the “concurrent footing” of wisdom, and that one who develops concentration “comprehends in accordance with reality” the truths of suffering, its cause, its cessation, and the way leading to its cessation.

So right concentration:

- Holds the mind steady
- Allows mindfulness to be continuous

- Gives wisdom a firm base to see deeply

Earlier we saw that jhāna is the extreme form of right concentration. But the same principle applies to simpler levels: even a short time when the mind stays on the breath without drifting too much is a small taste of sammā-samādhi.

The text also notes that training in concentration, combined with moral practice, prepares the mind for higher development and even for supramundane insight.

6. How the three work together

Abhidhamma brings these three together in a very practical way:

- The **hindrances** stop the mind from staying with one object.
- So **right effort, right mindfulness, and right concentration** must be trained to counter them.
- When these are strong, the mind can develop **mundane insight** into mind-and-matter, cause-and-effect, and the three characteristics of impermanence, suffering, and non-self.
- With proper balance of morality, mental development, and wisdom, this culminates in **supramundane insight** that takes Nibbāna as object.

We can think of it like a small team:

- **Right effort** is the **energy**
- **Right mindfulness** is the **awareness**
- **Right concentration** is the **stability**

Together, they make the mind a clean, bright, steady mirror where truth can clearly appear.

7. Everyday examples

Let's see how this works in simple daily situations.

Example 1 – Phone distraction

You sit to watch your breath. After a few moments, the mind thinks, "Maybe someone messaged me." This is **sense desire** and **restlessness**.

- Right effort notices, "This thought leads to distraction," and chooses **not to follow** it.
- Right mindfulness knows, "Thinking, wanting, feeling restless," and returns to the breath.
- Right concentration slowly grows as the breath is kept in mind again and again.

Example 2 – Anger in a conversation

Someone says something hurtful. Anger rises. This is the hindrance of **ill will**.

- Right effort stops you from speaking harshly. It may bring up the wish, "May I respond wisely."
- Right mindfulness knows, "This is anger. Heat in the body, tightness in the chest, angry thoughts."
- Right concentration lets you stay with that experience for a few breaths without being pushed to react.

Over time, this training changes the pattern of the mind. The Abhidhamma says that awareness of faults, even on a theoretical level, can promote the skilful, inhibit the unskilful, and "prepare the way for mental development and the attainment of penetrative insight."

Example 3 – Calm, clear study or work

You are doing homework or studying Dhamma:

- Right effort brings you back when you drift into daydreams.

- Right mindfulness keeps track of what you are reading, noticing when understanding fades.

- Right concentration allows long, undistracted focus, which makes learning deep and joyful.

Here, even though you are not “on the cushion,” the same three factors are active. This is how meditation flows into daily life.

8. Summary

In this chapter we saw:

- The Noble Eightfold Path is the **way** to the cessation of suffering, and it includes **mental development**: right effort, right mindfulness, right concentration.

- The **five hindrances** block concentration; therefore these three factors are “of paramount importance” in practical meditation.

- **Right effort** means preventing and abandoning unwholesome states and arousing and developing wholesome ones.

- **Right mindfulness** is constant, unobstructed, clear mindfulness, especially when supported by equanimity.

- **Right concentration** steadies the mind and is the “footing” of wisdom, allowing direct understanding of the Four Noble Truths.

- Together, these three transform Abhidhamma theory into living practice, moment by moment, in meditation and in daily life.

9. Questions for reflection

1. When you try to meditate, which hindrance appears most often for you? How could right effort help with it?

2. Can you remember a time when you were naturally very mindful (for example, during an exam or while playing music)? What did that feel like?

3. Think of a daily activity (walking to school, brushing teeth, eating). How could you use right mindfulness and right concentration in that simple action?

4. Do you notice a difference in your mind when you act with generosity or kindness? How might this support your meditation later?

Next we can continue with another chapter that brings these factors together with insight practice.

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Chapter 10 – The Soil of Insight: Growing Wisdom from Practice

1. Introduction: From calm to clear seeing

Up to now, we have learned about:

- the five hindrances,
- right effort, right mindfulness, right concentration,
- deep calm and even jhāna,
- the Seven Purifications and stages of insight.

Now we ask a deeper question:

On what does true understanding grow?

The Abhidhamma does not only describe mind-moments. It also explains **how wisdom (vipassanā)** grows step by step. Venerable U Thittila quotes the Visuddhimagga and calls this **"the soil in which understanding grows."**

In this chapter we will:

- see what "understanding" means in Abhidhamma,
- learn what "soil" is needed for wisdom to grow,
- connect this to the Seven Purifications,
- and look at simple ways you can prepare this soil in your own life.

2. What is "understanding" (vipassanā)?

U Thittila explains that here **"understanding" means penetrative understanding (vipassanā)**.

This is not just:

- knowing the words *anicca, dukkha, anattā* with the mind,
- or being able to repeat Abhidhamma lists.

Penetrative understanding means:

- directly seeing that all conditioned things are **impermanent**,
- seeing that clinging to them brings **suffering**,
- and seeing there is **no permanent self** inside any of them.

When this understanding becomes very strong and clear, the mind can take **Nibbāna** as its object. Thittila says that at that time, consciousness is "aloof from all sense pleasure and utterly freed from aspects of ignorance and craving," and it knows for the first time **"the unknown"** – Nibbāna.

So the whole path of practice is really about **growing this understanding** until it can finally see Nibbāna.

3. The "soil" where understanding grows

The Visuddhimagga passage quoted by Thittila says:

> "How is understanding to be developed? It being such that the **aggregates, bases, elements, controlling faculties, truths, dependent origination, and so on, are the soil of understanding**, with **purity of moral practice and purity of consciousness as its root**, and with **five additional purities as its trunk**; then accordingly an intimate knowledge of that soil gained by study and question, together with the

accomplishment of the two purities as root, enables the trunk to be developed by the further accomplishment of the remaining five purities."

Let's unpack this slowly in simple words.

1. **The soil:**
    - The five **aggregates** (khandhā) – body and mind groups.
    - The **bases** (āyatana) – sense doors and objects.
    - The **elements** (dhātu).
    - The **controlling faculties** (indriya).
    - The Four **Truths** (sacca).
    - **Dependent origination** (paṭicca-samuppāda).
2. These are all ways of looking at **mind-and-matter (nāma-rūpa)**. They are like different "maps" of the same territory: your experience.
3. **The roots:**
    - **Purity of moral practice (sīla-visuddhi)**
    - **Purity of consciousness (citta-visuddhi)** – clean, concentrated mind
4. These two are called the **root** of understanding. Without basic goodness and some level of calm concentration, wisdom has nothing to hold on to.
5. **The trunk:**
    - The **five remaining purities** (from the Seven Purifications) are compared to the trunk of a tree:

- Purity of view
- Purity by overcoming doubt
- Purity by knowledge and vision of what is path and not path
- Purity by knowledge and vision of the way
- Purity by knowledge and vision

All together, this picture is very beautiful:

- The **soil** is all the Dhamma ways of analysing experience.
- The **roots** are your moral life and concentration.
- The **trunk** is the growing strength of insight.

When these are there, understanding (vipassanā) can grow strong and healthy.

4. Two methods of insight

Earlier in his book, Thittila explains that **there are two ways to arrive at penetrative insight**:

- One way is to gain insight **basing progress on jhāna** – strong concentration on a meditation object.
- The other way is to gain that same insight **based on analytic knowledge**, without formal jhāna; this is called **"dry insight."**

He says that Abhidhammattha-saṅgaha is especially important for the second way, because it gives the **analysis** needed to see things clearly. The three characteristics – impermanence, unsatisfactoriness, and absence of soul – are the goal in both methods.

So, for your practice, this means:

- If you can develop strong samatha (even jhāna), this is a powerful base.

- But if you “only” have normal concentration and a sharp analytical understanding, insight can still grow fully.

Either way, the **soil** is the same: mind-and-matter understood through these Abhidhamma frameworks, supported by moral and mental purity.

5. Why even “theoretical” knowledge helps

Sometimes people think: “Abhidhamma is just theory. How can that help my meditation?”

Thittila answers this directly. He says that **awareness of faults is the first stage towards their removal**. Even a “purely theoretical or so-called scholastic awareness” of unskilful, bad action is a kind of knowledge that can be **productive of good**. It can:

- promote skilful states,

- inhibit unskilful states,

- and “prepare the way for mental development and the attainment of penetrative insight.”

So when you:

- learn about greed, hatred, and delusion in Abhidhamma language,

- see how they function as roots,

- and notice how they show up in your own mind,

you are already **loosening their grip**. This is part of preparing the soil.

In simple terms:

> Understanding the map helps you walk the path more safely.

You do not have to be a scholar. But knowing even a little about:

- aggregates,
- causes and results,
- how consciousness arises and passes,

can give your mindfulness something **clear and sharp** to work with.

6. How to prepare this soil in daily life

Let's bring this down to earth. How can a teenager or busy adult "prepare the soil" of understanding day by day?

1. Keep the roots healthy – sīla and citta

- Try to **avoid obvious unwholesome actions**: lying, hurting others, stealing, harsh speech.
- Do small acts of kindness and generosity.
- Set aside a regular time (even 10 minutes) for simple meditation – like watching the breath or walking mindfully.

These steps support **purity of moral practice** and begin to build **purity of consciousness**. They are like watering the roots every day.

2. Touch the soil – see mind-and-matter in simple ways

You do not need to memorise all lists at once. Start small:

- When you feel anger, notice: "This is a mental state (nāma), not a permanent 'me'."
- When you feel pain in the body, notice: "This is material quality (rūpa), changing all the time."
- When you experience happiness after kindness, notice cause and effect: the **result** of wholesome action.

By doing this, you are using basic Abhidhamma ideas directly in experience.

3. Use study as a mirror, not a burden

Reading an Abhidhamma book, you might see a list like:

- “rootless resultants,”
- “good states with roots,”
- “planes of consciousness,” etc.

You don’t need to remember everything. Instead, ask:

- “What in my daily life looks like *rootless* – just bare experience?
- What feels like a wholesome intention with good roots?”

Study becomes a **mirror** that helps you see your own mind, not just information to store.

7. Real-life examples: soil, roots, and tree

Example 1 – The Dhamma tree

Imagine you are growing a small tree in a pot.

- The **soil** must be rich: not just sand, but a mix with minerals.
- The **roots** must be healthy and watered.
- Over time, the **trunk** grows strong and steady.

In the same way:

- The **soil** is your understanding of aggregates, causes, and results.
- The **roots** are your moral practice and calm mind.

- The **trunk** is the growing insight that sees impermanence, suffering, and not-self.

You cannot make the trunk grow straight if the roots are weak or the soil is dry.

Example 2 – School stress

You get stressed about exams. The mind spins:

- "What if I fail?"
- "My life will be ruined."

Here you can quietly reflect:

- "This is worry – rooted in ignorance and craving. It is a nāma-dhamma (mental phenomenon), not a permanent self."
- "These thoughts arise because of causes: expectations, fear of judgment."

By seeing this, you are **using the soil of aggregates and causes** to understand your stress. You might then choose a more wholesome response: go back to the breath for a few minutes, or calmly study instead of panicking.

Example 3 – A small act of honesty

You are tempted to cheat on homework. Then you remember the teaching on **wholesome and unwholesome roots**. You choose not to cheat.

- This is **protecting the root of moral purity**.
- It also builds a mind that can later sit in meditation without heavy regret.

Small choices like this are part of preparing the soil every day.

8. Summary

In this chapter we learned that:

- "Understanding" here means **penetrative understanding (vipassanā)** – directly seeing impermanence, suffering, and not-self.

- The **"soil of understanding"** is made up of the aggregates, bases, elements, controlling faculties, truths, dependent origination, and related teachings.

- **Purity of moral practice** and **purity of consciousness** are the **roots** of wisdom, and the other five purities form the **trunk** of the insight tree.

- There are **two main ways** to insight: one based on jhāna and one based on analytical knowledge ("dry insight"), both aiming at realizing the three characteristics.

- Even **theoretical knowledge** of unwholesome states can help, because awareness of faults is the first step to their removal and prepares the way for mental development and penetrative insight.

So, every time you:

- act kindly,

- keep your mind wholesome,

- learn Dhamma thoughtfully,

- and practise mindfulness,

you are **quietly preparing the soil** for deep understanding to grow.

9. Questions for reflection

1. When you hear the phrase "soil of understanding," what parts of your life do you think are already supporting wisdom?

2. Which "root" feels weaker for you right now – moral purity or concentration? What is one small step you could take to strengthen it this week?

3. Can you remember a time when learning a Dhamma idea (like impermanence or cause-and-effect) actually changed how you acted or felt?

4. Think of a current problem you have. How could you look at it using the idea of aggregates (body, feeling, thoughts) instead of “my fixed self”?

5. If you imagine your practice as a tree, how tall is it now? What kind of “care” does it need next – more water (effort), better soil (study), or stronger roots (ethics and calm)?

You can write your answers, or just think about them gently.

In the next and final chapter, we will bring everything together and look at how to **walk this path** step by step through the whole of your life.

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Chapter 11 Walking the Path: Bringing It All Together

1. Introduction – From Knowing to Living

By now you have met many Abhidhamma ideas:

- citta (consciousness)
- cetasika (mental factors)
- rūpa (material form)
- wholesome and unwholesome roots
- jhāna, hindrances, paths and fruitions, Nibbāna, and more.

It can feel like a huge map.

Venerable U Thittila reminds us that Abhidhamma is not written just for study. It is “designed for use as a yardstick, or map, against which to check the character of one’s own states of mind… and thereby observe their quality as to whether they are unskilful or skilful” so that we can see whether our thoughts and actions are leading towards knowledge of things as they really are.

In this last chapter we will tie everything together and show:

- how Abhidhamma study supports meditation,
- how meditation supports wisdom,
- and how both support a life of kindness and clarity.

Think of this as your “practice roadmap” — simple, step by step.

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2. Two Ways to Insight – And Your Starting Point

U Thittila explains that there are **two distinct methods** for arriving at insight into the three characteristics (impermanence, unsatisfactoriness, and absence of a soul – anicca, dukkha, anattā):

1. **Insight based on jhāna**
    - First, one develops deep concentration in jhāna.
    - Then, using that strong and calm mind, one looks into things and sees the three characteristics clearly.
2. **Insight based on analytic knowledge ("dry insight")**
    - Here one uses careful analysis and understanding of dhammas, especially as taught in Abhidhamma.
    - This knowledge becomes the "soil" in which insight grows when combined with mindfulness and wise attention.

He says the second way "depends much on the teaching and methods of Abhidhamma."

For most beginners today, the practical path is:

- keep basic **sīla** (morality),
- build **steady mindfulness** in daily life and simple meditation,
- and use the **Abhidhamma map** to understand what is happening.

You do not need deep jhāna from the start. What you need is sincerity, patience, and many mindful moments.

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3. Abhidhamma as a Practice Map

U Thittila describes *Abhidhammattha-saṅgaha* as a compact manual that gathers “all the salient points” of the whole Abhidhamma Piṭaka into a small volume for the earnest student.

He also notes that its nine chapters are arranged so that “knowledge and understanding may be built up steadily and logically”, not mixed in a confusing way.

The idea is:

1. **First learn what mind is doing** – different cittas and cetasikas.

2. **Then see how mind moves** – processes and causal relations.

3. **Then see how this connects to kamma, rebirth, and Nibbāna.**

From a practice view:

- When greed, hatred, or delusion arise, you recognize them as **akusala** cittas.

- When generosity, kindness, and wisdom arise, you recognize them as **kusala** cittas.

- You understand that every action is **kamma**, and kamma brings **result (vipāka)**.

This knowledge is not for pride. It is meant to help you choose:

> “Which thoughts and actions lead downwards? Which lead upwards?”

When you know this, you can use each day as training.

4. Mindfulness, Kamma, and Daily Choices

Abhidhamma strongly emphasizes **causality**: actions (kamma) cause results (vipāka). U Thittila says:

- the Buddha’s teaching on roots, the Four Noble Truths, dependent arising, and the Noble Eightfold Path all show the principle of cause and effect,

- and that this is not “just scholastic”, but **stresses the necessity for mindfulness and discrimination in all three kinds of action** – by body, speech, and mind.

If you forget that actions have results, you easily become careless. With that carelessness, “progress towards the development of penetrative insight cannot take place.”

So Abhidhamma supports daily mindfulness like this:

- **Body** – you notice: “Is this deed kind? harmless? honest?”
- **Speech** – you notice: “Is this word truthful? gentle? useful?”
- **Mind** – you notice: “Is this thought greedy? angry? confused? Or is it wise and kind?”

Each time you see clearly, you plant seeds for better future states. As one passage says, seeing how good actions lead to further good actions gives insight into “how falling to lower conditions is to be avoided and forward progress assured.”

This is meditation in daily life: **clear, careful choice** based on understanding.

5. Calming the Hindrances and Growing Jhāna

Earlier we saw that normal sense-sphere (kāmāvacara) consciousness, even when wholesome, is called “low” (paritta) — like “a pat of cow-dung”! It is limited, brief, and easily disturbed, and so cannot give strong, steady attention for deep insight.

Why? Because it is close to **ignorance and craving**, and constantly shaken by the **five hindrances**: wish for sense pleasure, ill will, sloth-and-torpor, distraction-and-remorse, and doubt.

Abhidhamma explains how jhāna practice suppresses these hindrances. For example:

- **Sloth and torpor** are held back by the “initial application” of mind, the energetic placing of attention on the meditation object.
- **Doubt** is overcome by “sustained application” that carefully explores and becomes sure of the object.

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With training:

- first jhāna is supported by five factors,
- second by four,
- third by three (zest, happiness, one-pointedness),
- and so on, each level more calm and refined.

You may not reach high jhāna soon, but even simple concentration practice has the same direction:

- you **notice the hindrance**,
- you **apply the mind** to a wholesome object,
- and you **stay there**, gently but firmly.

This is already Abhidhamma in action.

6. Seeing Three Characteristics in Experience

Abhidhamma analysis also prepares you to see **anicca, dukkha, anattā** clearly.

U Thittila explains that if you look closely at consciousness as a process, you see only momentary functions arising and passing away. Continuity is just a phenomenon, “manifest only because of the adjacency of impermanent states. As a phenomenon, it can have no permanent essence. It is therefore without soul (anattā).”

Because the whole chain is driven by ignorance and craving, the mark of **dukkha** is also always present.

From this, the three characteristics are not just ideas. They become:

- something you can **look for directly** in your own seeing, hearing, thinking, feeling.

- something you can **confirm** whenever mindfulness and wisdom are strong.

This is the heart of insight meditation:

> "Coming to see things as they are in ultimate reality" does not mean the physical object changes. The eye still sees visible form, the ear hears sound, and so on. What changes is the **understanding** of the object — seeing through its conventional story and recognizing its true nature and its power to trigger craving when ignorance is present.

So when you sit, walk, or go through your day:

- notice experiences arising and passing,

- notice their unsatisfactory nature when clung to,

- and notice there is no permanent "I" inside them.

Your Abhidhamma knowledge gives you the language and the confidence to do this.

7. From Mundane Goodness to Supramundane Path

Abhidhamma makes a sharp difference between:

- **mundane states** that are "cumulative of continuing rebirth and death" – even wholesome ones, as long as ignorance and subtle attachment remain, and

- **supramundane states** that are "dispersive of continuing rebirth and death" because they take Nibbāna, the unconditioned element, as their only object.

The four **path-consciousnesses** (stream-entry, once-returning, non-returning, arahantship) and their fruitions belong to this supramundane group.

When a person reaches stream-entry (sotāpanna), for example:

- the fetters of individuality view, doubt, and clinging to mere rules and rituals are cut off,
- some coarse greed and hatred fall away,
- some latent tendencies and unwholesome consciousnesses can no more arise as before.

All the **mundane practice** we have spoken of — keeping precepts, cultivating generosity, training the mind, learning Abhidhamma, being mindful in daily life — is the **preparation**. U Thittila notes that the "preparatory work" of purities and mundane Noble Eightfold Path leads up to the moment where one "enters the stream".

You do not need to worry about when that moment will come. What matters is:

- every wholesome choice,
- every moment of mindfulness,
- every wise reflection on dhammas…

is moving you closer.

8. A Simple Practice Plan (Using Abhidhamma Wisdom)

Here is a gentle, realistic way to "walk the path" using what you have learned:

1. Guard and clean your actions (sīla).

- Keep basic precepts as best you can.
- Remember that every bodily, verbal, and mental act is kamma with results.
- This reduces remorse and confusion, which are great enemies of concentration.

2. Learn to recognize states.

Using Abhidhamma ideas:

- When you feel **anger**, know: “This is dosa-mūla citta, with domanassa, rooted in hatred. It is akusala and leads to suffering.”

- When you feel **joy in generosity or kindness**, know: “This is kusala citta, with good roots. It leads to better states.”

You do not need perfect labels. The important part is the **clear seeing**: “This is wholesome / unwholesome; this leads up / down.”

3. Work gently with the hindrances.

- Notice which hindrance is strongest for you: sense-desire? ill will? sleepiness? restlessness? doubt?

- Use simple antidotes:
  - for sloth-torpor, wake up the mind (move the body, focus more firmly),
  - for doubt, learn more Dhamma and stay with one object long enough to explore it,
  - for ill will, reflect on kindness, etc.

This is exactly what the jhāna factors do in advanced practice. You are doing the same work at your level.

4. Practise regular mindfulness.

Even if you cannot follow a full Satipaṭṭhāna retreat text from Mahāsi Sayadaw (the details are not fully visible in our sources), you can still:

- be aware of the body – sitting, walking, standing, lying down,

- be aware of feelings – pleasant, unpleasant, neutral,

- be aware of mind-states – greedy, angry, dull, clear,

- be aware of dhammas – hindrances, roots, three characteristics, etc.

Every moment of such awareness is building the purities and insight knowledges explained in earlier chapters.

5. Reflect sometimes on the Four Noble Truths.

Consciousness-enlarged ends by surveying the Four Noble Truths through Abhidhamma: suffering, its cause, its cessation, and the path leading to cessation.

- Notice suffering (stress, tension, dissatisfaction).

- Trace its cause to craving and ignorance.

- Taste moments when craving stops and the mind feels free — even if briefly.

- See your practice as walking the Noble Path, step by step.

9. Real-Life Examples – How This Looks Day to Day

Example 1: Angry message

You read a rude text and feel heat in the chest, thoughts of replying harshly.

- You recognize: “This is dosa-mūla citta with mental pain. It is unwholesome and leads to more suffering.”

- Because you see this, you do not answer at once. You breathe, maybe step away.

- Later you reply more calmly, or choose silence.

Here you used:

- Abhidhamma knowledge of roots and feeling,
- mindfulness of mind and mental factors,
- and wise kamma choice.

Example 2: Study and boredom

You start to read an Abhidhamma book and feel bored, thinking, “This is too dry, useless.”

- You remember U Thittila’s warning that even knowledge of the Buddha’s teaching can become a form of ignorance if used badly or lightly.
- You check: is this boredom just sloth? or doubt? or dislike of effort?
- You take a short mindful break and return with a clearer intention: “I will read just a little and try to see how this helps my actual practice.”

Now your study supports understanding instead of feeding aversion.

Example 3: Enjoying kindness

You do a small good deed: help someone with homework, or give up your seat.

- A warm joy arises. You notice: “This is somanassa, mental pleasure with good roots.”
- You understand that this joy is part of the path, not something to cling to, but a wholesome result of good kamma.
- You let it encourage you to do more good.

In this way, you learn to **trust** the path without becoming proud.

10. Summary – Walking On with Confidence and Humility

Let us gather the main points:

- Abhidhamma is a **map for practice**, not only theory. It helps you check the quality of your mind and see whether you are moving towards insight or away from it.

- There are **two ways to insight**: based on jhāna, and based on analytic knowledge (dry insight). The second depends much on Abhidhamma's teaching and suits many modern students.

- Mindfulness is essential in **all three doors** of action – body, speech, and mind – because kamma is always creating results. Without mindfulness, progress to penetrative insight cannot happen.

- The **five hindrances** block calm and insight; jhāna factors and careful practice gradually suppress them.

- By seeing how processes are momentary and empty of a permanent self, you directly see **anicca, dukkha, anattā** in your own experience.

- Long, steady practice of virtue, mindfulness, and understanding ripens into **supramundane path-consciousness** that cuts fetters and disperses continuing rebirth and death.

You don't need to rush or force anything. Every small, sincere effort counts.

11. Questions for Gentle Reflection

You might like to reflect or journal on these:

1. When I look at my day, which hindrance is strongest for me right now? How does it feel in mind and body?

2. Can I remember a recent moment of clear kindness or honesty? What kind of citta and roots might have been present there?

3. Where in my life do I forget that kamma has results? What one small habit could I change to be more mindful of cause and effect?

4. Have I ever noticed a moment where something I used to cling to felt a bit more empty or unsatisfactory than before? What did that feel like?

5. If I see Abhidhamma as a map, what is my very **next** step on the road — not in theory, but in actual practice this week?

You can return to these questions many times. As your understanding grows, your answers will change.

And that is the living spirit of Abhidhamma: **not a dusty bookshelf**, but a clear light helping you to watch your own mind, walk the Noble Path, and move steadily toward freedom.

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Namo tassa bhagavato arahato sammāsambuddhassa.

Yāni pi imāni dhammadesanā-pustakāni mayā racitāni,

sabbalokassa hitāya sukhāya ca hotu.

Sukha-sādhāraṇena upāyena,

sallakkhaṇika-atthañca gambhīra-atthañca

sukarāvabodhehi desanā pavattatu.

Mayā Bhikkhunā Dhammasaminā Siridantamahapālakena

sabbadese sabbakāle ca

buddhadhammo saphalo anuggahako ca desito hotu;

paṭiladdha-saddhā pasādo ca bahujanassa uppajjatu.

Imaṁ kusala-kammaṁ ādāya

satthari ca dhamme ca saṅghe ca patiṭṭhāya,

kilesānaṁ parikkhayāya,

diṭṭhadhamme nibbāna-sacchikaraṇāya

pattiyā hotu. Idam me puññaṁ nibbānassa paccayo hotu.

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***Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One**.*

May these Dhamma-teaching books that I have composed be for the welfare and happiness of the whole world. By accessible and skillful means, conveying both the direct and the profound meaning, may the teachings be easy and effective to understand.

May I, Bhikkhu Dhammasami Siridantamahapālaka, teach the Buddha's Dhamma across all lands and times in a fruitful and supportive way; may faith and serene confidence arise in many people.

Relying on the Buddha, the Dhamma, and the Sangha, may this wholesome effort lead to the exhaustion of defilements and to the realization of Nibbana in this very life. Through this merit, may Nibbana be the condition.

About the Author

Bhikkhu Indasoma Siridantamahapalaka (pen name of **Ven. Sao Dhammasami, M.A. in Pāli, Ph.D. Candidate, I.B.S.C.**) is a Buddhist monk, researcher, teacher and Master Trainer dedicated to preserving and transmitting the Buddha's profound teaching of *Paṭiccasamuppāda* (Dependent Origination). His academic formation combines rigorous Pāli studies at **Magadh University, Bodhgaya**, with higher research in Theravāda philosophy, Abhidhamma, and meditation methodologies.

Ven. Sao Dhammasami has undertaken extensive study of both canonical sources and traditional Burmese lineages, including the teachings of Mogok Sayadaw, Monlae Sayardaw ,Mahāsi Sayadaw, Pa-Auk Sayadaw, and Ledi Sayadaw. His work integrates doctrinal precision with practical application, seeking to make complex principles—such as the twelve links, three rounds (*vaṭṭa*), and twenty modes—accessible for modern students, practitioners, and educators.

He is also the founder of **The Hswagata Buddha Tooth Relics Preservation Museum and he is working for The Office of Siridantamahapalaka**, a platform devoted to Dhamma research, publications, and educational tools. Beyond his academic and teaching commitments, he has actively engaged in cultural preservation and interfaith dialogue, contributing to the safeguarding of Buddhist heritage, including sacred relics and historical sites.

Breaking the Wheel: A Practical Handbook on Dependent Origination represents his most comprehensive effort to date: a bridge between ancient Pāli wisdom, Abhidhamma analysis, and contemporary pedagogy. It is written to serve not only scholars of Buddhism but also practitioners seeking a practical roadmap to understand and transcend the cycle of *saṃsāra*.

The Path of Practice: Meditation and Insight

The Author Published Books

(All Books can download at https://www.amazon.com and https://www.academia.edu)

Date	Full Title	ASIN
2024-02-28	A Beginner's Guide to the Law of Dependent Origination (Paṭicca-Samuppāda): Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-V	B0FSKS4F18
2024-02-28	A Beginner's Guide to the Law of Dependent Origination (Paṭicca-Samuppāda): Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-VI	B0FSLT5WR8
2024-08-22	Paṭiccasamuppāda (Law of Dependent Origination)	B0DDXYTFD7
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-I	B0FSWH119Q
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-II	B0FSY39NP2
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-III	B0FSYWCJ16
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-IV	B0FSSGX6HB
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-VII	B0FSR19XVB
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-VIII	B0FSSGX6HB
2024-11-05	Teacher Manual Hand Book Introduction	B0DM2Q1J65
2024-11-16	The 30 Nissaggiya Rules: MONASTIC DHAMMA	B0DNBHLFGG
2024-11-20	The 4 Pārājikas the 227 Rules of Pātimokkha	B0DNMVJSF4
2024-11-20	The 4 Pāṭidesanīyas: MONASTIC DHAMMA	B0DNMXHQ7X
2024-11-20	The 13 Saṃghādisesas: Monastic Dhamma	B0DNMXQPKG
2024-11-20	The 75 Sekhiya Rules of the Pātimokkha	B0DNMX5BK2
2024-11-20	The 75 Sekhiyas 1st part, Parimaṇḍa	B0DNMVRTLY

2024-11-20	The 75 Sekhiyas 2nd Part Ujuggāhika	B0DJCSSCJ
2024-11-20	The 92 Pācittiyas sahadhammika	B0DNMVW6XS1
2024-11-20	The 92 Pācittiyas 5th part Acelaka	B0DNMVM1CZ
2024-11-20	The 92 Pācittiyas Surāpāna: MONASTIKA	B0DNMY7HWD
2024-11-20	Bhūtāgāma 2nd part of the 92 Pācittiyas	B0DNMVX8HN
2024-11-20	Musāvāda the 1st part of The 92 Pācittiyas	B0DNMWQCP3
2024-11-20	The 92 Pācittiyas 3rd part Ovāda: MONASTIKA	B0DNMVHWJ1
2024-11-20	The 92 Pācittiyas 4th part Āvasatha: MONASTIKA	B0DNMTVGL3
2024-11-20	The 92 Pācittiyas Sappāṇaka: MONASTIKA	B0DNMW8DZ0
2024-11-20	The 2 Aniyata Rules of the Pātimokkha	B0DNNMXBLSS
2024-11-20	The 75 Sekhiya Rules of the Pātimokkha	B0DNN314HB
2024-11-21	The 75 Sekhiyas 5th Part Kabaḷa	B0DNRBBPB9
2024-11-21	The 75 Sekhiya Rules of the Pātimokkha	B0DNRBWM1N
2024-11-21	The 75 Sekhiya Rules of the Pātimokkha	B0DNDRD5KM6
2024-11-22	Other Faults (Out of Pātimokkha) Third Part	B0DNTM2T96
2024-11-22	The 7 Adhikaraṇasamatha Methods: Commentary	B0DNTMYV6M
2024-11-24	The 13 Saṃghādisesas: (Assessment B)	B0DNNY3CJDV
2024-11-24	The 4 Pārājikas and the 227 Rules of the Pātimokkha	B0DNY2DPHL
2024-11-25	The 2 Aniyata Rules of the Pātimokkha	B0DNZKGPHZ
2024-11-25	The 30 Nissaggiya Rules (Assessment)	B0DNYHPJ66
2024-11-25	The 92 Pācittiyas (2nd Part - Bhūta)	B0DNYX6SDT

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2024-11-25	The 92 Pācittiyas (1st Part - Musās)	B0DNZ69PT
2024-11-26	The 92 Pācittiyas (3rd Part - Ovāda)	B0D2PHJ6G8
2024-11-26	The 92 Pācittiyas (4th Part, Āvasatha)	B0DP2T4MSQ
2024-11-26	The 92 Pācittiyas (5th Part, Ac)	B0DP3GNH5R
2024-11-27	The 92 Pācittiyas (6th Part, Su)	B0DP5SRSM9
2024-11-27	The 92 Pācittiyas (8th Part, Sa)	B0DP5325HQ
2024-11-28	The 4 Pāṭidesanīyas Assessment Book	B0DP7BMDCN
2024-11-28	The 92 Pācittiyas (8th Part - Sahad)	B0DP78HQT7
2024-11-28	The 92 Pācittiyas (9th Part, Ratana)	B0DP78PWPV
2024-11-29	The 75 Sekhiyas 1st Part, Parimaṇḍa	B0DPB6PK22
2024-11-29	The 75 Sekhiyas 3rd Part, Khambhaka	B0DPB8T8YS
2024-11-29	The 75 Sekhiyas 2nd Part, Ujuggāhika	B0DPBCT4HT
2024-11-30	Assessment Book for the 227 Rules of the Pātimokkha	B0DPCVX2QB
2025-01-16	Custodians of the Buddha’s Sacred Relics Vol-1	B0DT6C12R
2025-02-17	The Relic Wars: Faith, Deception, and the Fight for Truth	B0DDXYQ6Z6
2025-08-25	Breaking the Wheel: A Practical Handbook on Dependent Origination	B0FNRNQKYB
2025-09-03	Breaking Samudaya Ñāṇa: Cutting Craving's Root	B0FPRKNM4Y
2025-09-04	SEEING DUKKHASACCA ÑĀṆA: Penetrating the Truth of Suffering	B0FPQGC93L
2025-09-04	Realizing Nirodha Ñāṇa: The Cessation of Suffering	B0FPVV8N49
2025-09-05	Walking Magga Ñāṇa: The Path to Liberation	B0FPWZRL6G

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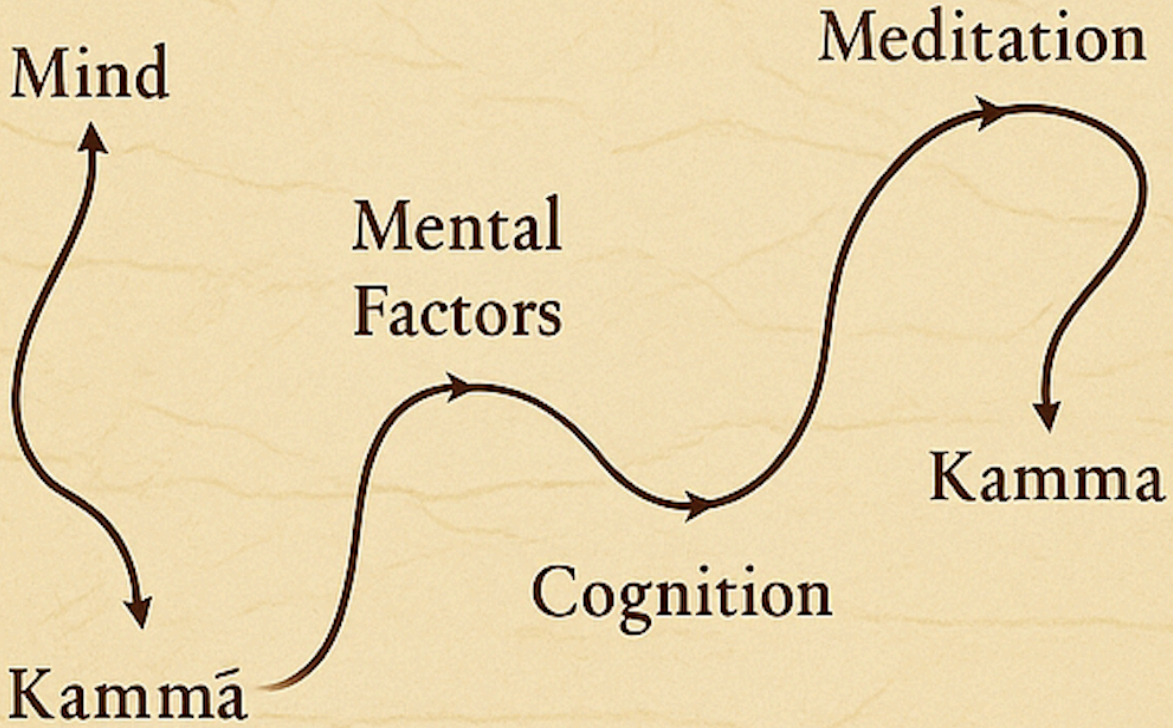
2025-10-02	Buddhist Psychology & Philosophy for Modern Minds Vol-1	B0FTJZR19S
2025-10-03	Buddhist Psychology & Philosophy for Modern Minds Vol-2	B0FTSYB2NY

"The Abhidhamma is not theory, but a compass pointing toward peace."



Book 7

The Path of Practice: Meditation and Insight

Synopsis: Abhidhamma is not just theory—it is a guide for practice. This book explains how concentration (Samatha) and insight (Vipassana) develop the mind. It introduces the forty meditation subjects, the stages of purification, and the progress of insight knowledge. Drawing from Mahãsi Sayadaw and other great teachers, readers will see how mindfulness of body, feeling, mind, and Dhamma leads step by step toward enlightenment.

Learning Outcome: Readers will learn practical ways to start meditation with understanding. They will see how each mindful moment cleanses the mind and how wisdom arises naturally through practice.

Bhikkhu Indasoma
Siridantamahapalalaka

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